

THE  
Spirit of Truth  
VINDICATED,  
Against That of  
Error & Envy;  
Unseasonably Manifested :

In a late Malicious LIBEL, Intituled,  
*The Spirit of the Quakers Tried, &c.*

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*By a Friend to Righteousness and Peace, W. P.*

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*Ever Learning, and never able to come to the Knowledge of the Truth.  
But Evil Men and Seducers shall wax worse and worse, deceiving and  
being deceived, 2 Tim. 3. 7, 13.*

*But unto you that fear my Name, shall the Son of Righteousness arise,  
with Healing in his Wings: And ye shall tread down the Wicked; for  
they shall be Ashes under the Soles of your Feet, Mal. 4. 2, 3.*

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Printed in the Year, 1672.

1871

REV. J. B. DODD

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To the Impartial

# READER.

**I** Have at last, with some Difficulty obtained a small Rêspit, from more serious Affairs, to the Examination of a late Discourse, intituled, The Spirit of the Quakers tryed, according to that Discovery it hath made of it self in thei great Prophet and Patriarch, George Fox, &c. And whilst I was willing to inform my self of the Design and Temper of the Author, by a very careful perusal of his Book (at least, expecting something that might pretend to claim a Reputation in Controversie, excellling all other of our Adversaries (who never struck higher then at our Doctrines) whilst this man ventures to tell the World what Spirits we are of) I find him in reallity filled with nothing, but disingenious Reflection, empty Stories, and unprofitable Cavils, about a few Scriptures, he mostly confesseth, that but one of us hath mis-cited, either in reference to a disorderly Quotation of the words, or an unsuitable Application of them.

The Judgment I then made of the Man, and still continue in, is this, Had he not wonderfully lov'd being some body in Print, he needed not to have given himself or other People the trouble of so many unservicable Sheets; nor a small

trifling Solicitor for their Kind reception in the World, the toil of so much Insinuation, even to Nautiating. But I design not to be long, and therefore shall briefly contract my Exceptions against the Author, to the Reader, into these four Particulars.

1. Then, He hath behaved himself the most unjust of any that ever yet undertook to write against us; which so ill becomes a man that would reform others, that it rather insenseth all worthy minds, and is Reason enough to beget a Jealousie, both of the Truth of his Cause, and his own Honesty: For who (truly Just) would draw a general Charge from a particular Failing (in case it were so?) And what good Christian would stigmatize an entire Body for the Defects of any individual Member?

He finds fault with George Fox, and to be revenged of him, bespatters a whole Society; so that if I should grant him all he would have against that Person (whom I doubt not to defend from his base Abuse) yet why he should place his Infirmities (suppose them such) to our account, cannot be resolv'd me by any that is not willing to suffer for other mens Faults.

George Fox he thinks has mis-cited a Scripture, Ergo — He is an Imposter, and the Quakers a pack of Hereticks:

It is after this lofty manner of Disputing, he undertakes our Overthrow; but if this be good arguing, the man is Orthodox with a witness, and deserves the Chair, Nemine Contradicente.

2. My second Exception is, That if he had been provock't to any hard Thoughts against George Fox, from the pernial of his

Book, it had been handsome, and well-becoming a Christian to have visited that so much mistaken Person (in his account) and have endeavoured, either a better understanding of him, or his better Information in the Scripture; and not (at a juncture, when he might understand him to be at so great a distance as America) to exhibit an angry Charge against him in England. But his generosity here, is much like to his Reason elsewhere.

3. But why, above all times of the World, does the man chuse the present season, to shower down his Displeasure against us; just when we should make the best of an unexpected Toleration, to the Refreshment of our afflicted Minds and Bodies, by the late Persecutions that have been? What! Is he angry that we have Liberty, or does he think that none deserve it but himself? I wonder what Testimony there had been, or how few to have receiv'd a Liberty of Conscience, if the Quakers had squar'd their Carriage in the Storm, according to his sordid creeping into Holes and Corners, or else, to publick places of Protection.

And if he tells us, that he had no mind to add to our Troubles, he deals deceitfully; for as it is almost impossible for him to write against us, but he must expressly or implicitly contradict the avow'd Principles of the Church, by his scattered Seeds of Socinianism, so knowing the Danger that would ensue such undertakings; as well as the difficulty of Printing, his Self-safety, and not Charity to us, was the Hindrance.

4. And Lastly, But why was he ashamed of his Name? (I cannot but make his own words good by such an Inquiry (without con-

concluding him a Prophet) and great Reason there is that we should ask him a Reason for it, if we may lawfully ask that which his whole Discourse seems to character him a Stranger to; for since he tells us, That he declines all wayes of Controversie with us, but that of matter of Fact; "However able we may be to clear our selves from such Indictments, yet our ignorance of his Name deprives us of that scope we might otherwise have, for producing (perhaps) as large a Catalogue of Doctrinal Mistakes, in what he himself, or those to whom he adheres have writ, as he hath of Verbal ones out of any Writings belonging to the People called Quakers. And though he seems to excuse the absence of his Name, by that Occasion he pretends we take to abuse our Adversaries: Yet the truest Reason is a Consciousness of a disingenuous and unjustifiable Practice in himself; perhaps he also was afraid of such Truth as may be seasonably told of him, to the discrediting of his Enterprize: But till he had been so served by us, it had become him not to have reproach'd us, in the vindication of other men, in whose Opinions he will by no means allow himself to be concern'd otherwise then to explode them for Heretical: Thus the Man's for any Game; he cares not whom he defends, if he can but have his End upon the Party he designs to mischief; sometimes he will be a Church-man, against a Non-conformist, and back again; sometimes either, against a Quaker; then for him, against them both; and lastly, a Socinian against them all: His seeming Labours against us for common Principles, being but a plowing our Backs with their Heifers, for the promotion of his Biddlean or Socinian Cause; which Owl-light way of stabbing men, or de-  
ceiving

turning People under the Livery of every Perswasion (whilst for none of them) is very remote from being either Christian or Manly; nor will the Righteous God of Heaven and Earth bless or prosper such ignoble, clandestine Projects, and maskt Attempts, as what our Adversary, and his small Cabal are plentifully guilty of.

'Tis true, I cannot say all are equally concealed in their Endeavours against us; for when the man has writ and printed his Book, there is a small Cryer of his, that like an Eager of-ficious Broaker, runs too and fro to disperse it, most commonly known by smelling; his Breath stinking of such foul Epethites as, Knave, Puppy, Fool, Rascal, Loggerhead, Cheat; which with much more of the same loathsome Sent. he is pleased to bestow upon George Fox, as a necessary Introduction to our Adversary's Confutation of his Book.

Certainly Reader, we have little Cause to esteem these men; the Restorers of Paths to dwell in, Defenders of the true Religion, and Tryers of other mens Spirits, who give such little Proof of the Knowledge of their own, as to be wanting in the very Alphabet or first Principle of Common Civility.

BUT Reader, I will not longer detain thee in an Epistle, whatever variety of matter I may have to invite me; hoping that the ensuing Discourse will abundantly satisfie thee in those very things for which our Adversary thinks us most unfit of all to be believed.

I have not given my self the common vantage that other Writers do; few caring to buy, and fewer to read large Discourses; but

as the Matter briefly and naturally viz upon every Head, without any other artifice or dress, it is presented to thee. I omit more then an Hundred Things, that would engage to personal Reflection, for my Soul hath no Pleasure in striving therein, as knowing the inconsistency of that uncharitable virulent Temper with a Christian Spirit, which I am assur'd is quite another thing, from what is Verbose, Abusive Cavelling, Airy, and meerly Notional; which had our Adversary duely considered, he would have found it more his true Interest to have liv'd in a daily Subjection to the pure Grace that brings Salvation, and have kept his mind diligently exercised therein, to the perfecting Holiness in the Fear of the Lord, then thus to exalt himself against an inoffensive People; but I leave all with God, whose Will be done; recommending thee (Reader) to his holy Witness in thy Conscience, to be by that alone Condemn'd or Justify'd in this Apologetical Undertaking.

W. Penn.

# READER;

THE Author's Absence from the Press, and that Difficulty, which otherwise attends our Printing, have occasion'd several Errors, as well in Words as Letters, besides in many places a neglect of due Stops; a brief view of which, is here presented to thee; and the common Curtesie in both Excusing and Correcting them, is now desired and expected from thee.

Page,	Line,	Errors,	Cor rected
11	1	is	are
	14	obstruse	abstruse
	32	o	so
13	17	ruin	run
29	8	Contex	Context
30	25	sence	sense
	30	into body	into one Body
33	7	Paul	Peter
37	28	and so, that as	and so, <u>as</u> that
38	15	these	those
39	19	neither	either
52	17	faith	far the
53	9	he	be
54	9	the of	the Light of
	14	that comes	coming
	15	the	this
	17	that comes	coming
	18		
	20	that comes	coming
	22	that comes	coming
60	8	as	blot is out

Page,	Line,	Error.	Corrected
76	28	worldly	creaturely
78	35	what could	what more could
79	21	Motions	Noions
81	28	Eternal	External
	32	or	or as
83	38	our	your
84	33	road	fall
92	29	and	blot it out.
105	11	degree	decree
114	7	sayes he	he sayes
115	33	are	were
126	8	yearre by	scarcely.

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I Cannot but esteem it a peculiar Providence of Mercy from the Most High God, *to us his poor Despised People*, though an Instance of great Unkindness in our Adversary; that after our several years pressure, *under the Heavy Calumnies of being involved with a Socinian Confederacy*, he should so suffer it to come to pass, that without the least Provocation given on our parts, *one of that sort of men should become our Compurgator*, indeed our best Advocate in pleading against us; for whilst he goes about to detect the *Quakers* of an Erronious Spirit, *it is to be supposed, that he denies them any share in his*; and therefore no Socinians. I hope whatever comes of this Debate, we shall no longer suffer for being what we are not; it would be hard, that we should both be condemned for Socinians, and then abused for refusing to be so: Let them not be offended with me if I use the word; *its not from*

any undervalue of the Man they take it from, nor out of any Reproach to them; but only as a word of Difference to distinguish Persons or Perswasions by.

And without any other Prologue or Introduction, I shall descend to the Book it self.

**Tit.** §. 1. First then, He is pleased to allow us, at least, a  
**P. 1.** great many among us, To be Honest-hearted, yet wonderfully deluded, and very Dangerous to the Christian Religion. I confess it is no wonder, when men will make themselves Work, and rather then want it, bestow their Cavils at the Truth it self, that they should fall into strange and impertinent Contradiction; but that any man pretending so highly to Reason and Religion should shew so little Understanding in either, as to conceive that a Man can be properly Honest-hearted, and yet Deluded, and Dangerous to the Christian Religion; I confess is beyond my skill to reconcile.

I desire, God knows, to be the Honest-hearted Man, and let him take the rest to himself: For that which reduces man (fallen short of the Glory of God) to an Honest Heart, and a Life good and Laudable, as our Adversary speaks of us, must be the Grace of God through Jesus Christ our Lord, and not another thing; and consequently, who has that, is not Deluded, nor Dangerous to the Christian Religion.

**pag.** §. 2. If we Excel in all things, as he confesseth; which  
**L.** is to say, that there are but few things wherein we don't transcend all others; how possibly can we be Dangerous and Dishonourable to the Christian Religion? Is the Christian Religion among the few things, wherein we are supposed wanting, which is the main thing of all? if so, what are the many?

**pag.** §. 3. It was ill done, and an Aggravation not only of  
**1, 2.** his Uncharitableness and Incivility, but his great Injustice, and Deceit, to refuse us his Name, upon a Pretence of avoiding a Subject for our Personal Reflection, whilst both

*his Beginning and End is an entire Abuse against our Persons and Practices.*

And what he owns Praise-worthy in us, is not because he would be honest to us; but that he might by paying us our due in lesser matters, *the more plausibly Rob us of our Right to what is of more weighty Importance, namely, The true Life and Doctrine of Christianity, which shews how little a share he has of either.*

§. 4. Nor does he less then palpably belye us, in telling pag. the World, We condemn all Vertuous Persons whatsoever,  
2. if not of our own Perswasion; since we never held nor defended any other then the Principle of Vertue (*there is none good but one, and that is God*) and such as are in all circumspection conformable to him, *those we esteem our best Friends*; our Controversie with the World, not being about dark, obscure, unprofitable Notions, nor Contests about words; *but mens being so rich in Profession, and so barren in Obedience; they saying, They will go, and they do not; praying, Thy Will be done, and they never set about to do it; which Will is their Sanctification, through the Eternal Spirit, if they would but obey the Convincing Light thereof in their own Consciences; since it was given, that all might be convinced of sin; and in being converted and led by it, they might be adopted Children of God, and Heirs of his Glory.*

§. 5. Christ's Person (which he prejudicially sayes we pag. deny) is (strictly considered) an Unscriptural Expression;  
2. on; for that place which seems most to countenance such a way of speaking, viz. 2 Cor. 2. 10. is to be understood, and may and ought to be rendred, *for Christ, by Christ's Authority, instead of Christ, in Christ's Presence, on his account, or the like*: and it ill becomes a man to write against others for perverting of Scriptures, whilst himself is manifestly guilty of the same Defect. We reverently confess to *Christ's Appearance*, both in Flesh and Spirit; and when called *on, shall be as Ready, Hearty and Christian* (God assisting) in our Confession of the same, *as to the Beginning, Progress and End of that Blessed Manifestation, as the Person who accuses us.* But we dare not say, *That the invisible Christ was that visible Body that was crucified*; as believing (with

the Scripture) most sincerely, *That He that took upon him the Seed of Abraham according to the Flesh, was, and is, and is to come, God over all blessed forever*: which Persuasion I know to be most Heretical in this Adversaries Apprehension, and no part of his Biddlean Creed.

S. 6. His Darkness, in reflecting upon our Heaven within us, pag. denying us to have a due regard to things above on Christ's Right-  
2. Hand, is as thick as Egypt's; for if God's Presence makes the Heaven, as we have been alwayes taught, and all have believed and confest; then, since God vouchsafes to Temple and Tabernacle in men, it follows, that his Heaven is there also: but certainly this conceited man fancies with sottish Reeve and Mungleton, and the vain Anthropomorphites of old, *That God's in the shape of a Man, and that Heaven is a Visible Place to be liv'd in, bearing some resemblance to this visible World*; which characters him more Mahomaton then Christian; otherwise he could never be so stupid or Malicious, as to conceive, that because we assert a divine and heavenly Enjoyment of God's Presence within us, therefore we deny Christ the Dignity of his Father's Right-Hand above us, or that there is no such thing as setting our Affections on things that are above: What can be more dark and ignorant then this mans inference?

S. 7. But he further tell us, *That though we are much to* pag. *be commended for our Courage and Patience, yet we are highly to*  
2. *be discommended for our Superstition and gross Ignorance.* I dare warrant, the man is highly opinionated of this fine gingling Phraise: But its beyond the ken of his greater Knowledge (as he thinks) to vindicate his own Expresssion from Folly and Inconstitence, as well as justifie his Abuse of us thereby: for I utterly deny, *That any man can be much commendable for his Religious Courage and Patience* (Divine Gifts) and yet be *superstitious, and grossly ignorant*; for the Day is not an effect of Light, more then Heat, Passion, Persecution, Frowardness and Precipitation are the proper and Natural fruits of *superstition and gross Ignorance*: But such as have done the Will of God have need of *Patience*; Why? because it works Experience, and that Hope, which

which makes not ashamed, nor afraid; the want of which made this man, with the rest of his Serpentine Associates, creep and cringe to this and the other conforming Chaplin (friendly to their Faith) as the *Mountains and Rocks* that were only able to cover in the gloomy day of severe Inquisition after, and Persecution upon the despised Quakers; this is the meaning of his following words, *Whereby you expose your selves in great part to those Labours and Hazards you undergo*; to render which into better English, thus, That because you will walk in an *inconformable Way to the World, too severely press a Christian Life, as that without which you deny all possibility of Salvation*, particularly in keeping your Meetings, *not forsaking the assembling of your selves together*; and refusing to acquiesce in the obedience of those Laws about Oaths and Tythes; and sometimes going to hear a Sermon, to prevent Excommunication, and the Brand of Phanaticism; or Separation, with the like *Convenient Prudent Actions*; you do unnecessarily ruin your selves into Sufferings, and bring upon you what you might with *Christian Policy and Discretion* secure your selves from.

And if he denies my comment, I am able to prove it upon better terms, then he can our Superstition and Ignorance: for with him and his Brethren to think *Practice more necessary then Notion, is want of Discretion*; and to be Plain in the Profession of our Faith, and Constant, is the Superstition and Headiness he chargeth us with.

§. 8. But he promiseth for the future to decline this way pag. of proceed, and withal, *To avoid the use of both Scripture and Reason, in that our Leading-men have so ordered the matter, that we refuse our Ear to the most demonstrative Arguments against us, and embrace the weakest Reason on our side.*

I will not give him the Lye, but I hope he will not say I am Uncivil or Unchristian; if I tell him, He has already contradicted himself, and broke his word with us; for within Eight Lines, he that Promised *To relinquish all Personal Reflection, and proceed to his Business*, in the next Sentence lays to our Charge *as great and as unjustifiable a Crime, as what he left off with before, by how much it is worse to refuse Information when clearly given, then to be*

*To grossly ignorant as to need it :* What fair Dealing we may expect from a man not just to us, *no not to himself* Eight Lines together. let the sober Reader judge.

§. 9. But when did any of our Leading-men, as he is pleased to call them, refuse this *Idle Boaster*, indeed a *very Dreamer*, such sober rational Conference, in Publick or Private, by Personal Discourse or Writing, as might be to Edification ? they were never the men that deny'd it on those termes, wherein it might redound to such Christian Advantage, as should be principally aimed at in the like Exercises.

§. 10. And for accepting the *weakest Reason that is on our side*, I shall only say, That so very grateful is the lowest degree of Reason to us, wheresoever we find it, that we can no more deny it, or occasionally refuse our selves the use of it, then the greatest, since its being so does not *unreason* it, or render it *no Reason in it self*; though confessedly a less degree of Reason: nor is it possible that the meanest Appearance of Reason can withstand the greatest, since Reason alwayes acknowledgeth and owneth her self, in what Degree soever she meets: It is not *Statute that makes a Man, nor Magnitude a Tree or Stone, but the Nature and Property of each.*

And truly we are well contented with our weak Reason (as he is pleased to call it) we know it to be God's *Light, Grace and Spirit of Truth*; that since we gave our Minds intirely to be governed and exercised by it, *We have found that Mortification of Sin and Corruption, that Renewing of Heavenly Divine Life, that holy Courage and Patience, and it has brought us to so good an Understanding of the Mysteries of God's Eternal Kingdom, and Assurance (as we are faithful to the same) of Everlasting Blessedness*; that 'tis beyond the power of the rattling of these Leaves of Charge and Reproach to scare us from our *Standing*, or beget the least Question in us concerning the certainty of this Pure Unchangeable Way of God, in which we walk; but is invisible to his *vulnerous Eye*, who so disdainfully writes against it.

I had some hopes he had done with Personal Contest, at least,  
against

against the Body; but I find him still in his Reflections, *For whilst you look upon your selves as led by an infallible Spirit (though it be indeed nothing but the Fancy of G. Fox, or some other of your Teachers) you must needs reject the clearest Light that God hath given to Men & Angels, when it opposes your Sentments.*

Though he could scarce say any thing of us more disingenious and scurrilous, rendring us such deluded Sots, and very Iddeots, as to captivate our own Understandings (if he can think we had ever any) to the Dreams and Fancies of a few illiterate men, under an Apprehension of being led, not by them; but an *Infallible Spirit*: Yet since in this one Expression lies wrapt up, if not his great undervalue of an Infallible Spirit, at least, his Disbelief of any such thing, as the Guide of men, and his unworthy Reflection upon us in crediting any such Doctrine, I am more then ordinarily engag'd to state and vindicate that one most necessary Doctrine, (*viz.*) *Whether God's holy and Infallible Spirit be the proper Rule of Faith, Judge of Controversies, and Guide of a Christian Life, or any other thing*: this I reckon as the main Hing on which all turns, and I now make it my Post, by which in God's Strength I am resolved to stand firm in its Defence, and that by *Scripture and Reason*; hoping, whatever uncharitable Thoughts he entertains of us, that he is not so devoid of all sense of either, as that they may not be used with advantage to him under his present Ignorance and Presumption.

'Tis true, this deserves an intire Discourse of it self, as that which above all other Subjects disputed on in the whole World, deserves mans most weighty Consideration; and if the Lord make way, it may be by some or other more distinctly and at large handled another time, in a particular Tract; however, I shall state, and briefly defend the Question, I hope to present satisfaction.



## The Question Stated.

*Whether God's Holy and Unerring Spirit (for I am so Charitable as to think he believes God's Spirit to be so) is, or should be the proper Judge of Truth, Rule of Faith, and Guide of Life among men, especially under the Administration of the Blessed Gospel of our Lord and Saviour Jesus Christ, or not? I affirm it, and proceed to prove it both by Scripture and Reason.*

*First, Gen. 6. 3. And the Lord said, My Spirit shall not always strive with man, for that he also is Flesh; yet his days shall be an Hundred and Twenty Years, &c.*

If God's Unerring Spirit has been wont to strive with men, either to convince them of, and convert them from the Evil of their Thoughts, words and Deeds; or else, to provoke them yet more fully to do the Will of God, so as to press on from one degree of Glory to another; then Men have had an Unerring Spirit to be their Teacher, and Judge and Rule, and Guide of that Truth, concerning that Faith, and in that most holy Way which leads to Eternal Life: But the Scripture proves the first Proposition, *That God's Spirit has frequently strove with men*, and for the Ends before-mentioned; and consequently, they have not been without an Holy Unerring Spirit to Teach, Judge, Regulate and Guide them.

*Secondly, Neh. 9. 19, 20. Yet thou in thy manifold Mercies forsookest them not in the Wilderness; the Pillar of the Cloud departed not from them by Day, to lead them in the Way; neither the Pillar of Fire by Night, to shew them Light, and the Way wherein they should go.*

*Thou gavest also thy good Spirit to instruct them, &c.*



If under the Dispensation of the Law, God gave his good Spirit to instruct his People, which is to say, *that it should teach them, rule them, and guide them* in whatever was necessary for them to know or do; otherwise God's Spirit would have been lame and defective in his holy Instruction (which far be it from any sober man to affirm) then will it follow, that *much more should the same Eternal Spirit be poured out under the glorious Dispensation of the Gospel*: But all that acknowledge the Divine Authority of the Scriptures must confess to God's Goodness to his People in the outward Wilderness, in the free Gift of his Eternal Spirit; *therefore the Eternal Spirit was and is the Teacher, Judge, Rule and Guide of his People now*: besides, that state was but figurative of the Mystical Travel of the true Church in the dayes of the Gospel; and how is God so propitious now as then, *if he be not as a Pillar of Cloud by Day, and of Fire by Night*, I mean Spiritually and Invisibly, so to illuminate his People concerning the way he would have them to walk in.

Thirdly, Job 32. 8. Prov. 2. 6. *But there is a Spirit in man, and the Inspiration of the Almighty giveth them Understanding.*

*For the Lord giveth Wisdom; out of his Mouth cometh Knowledge and Understanding.*

If the Spirit in man, *be not of man*, as the foregoing words shew, and therefore is that divine Spirit, by and from which comes the Inspiration of the Almighty; and if the Understanding, be mostly intended, be of Divine and Eternal Matters, as the whole Subject treated on in the preceeding and following Chapters, as well as that in which the words are, manifests; *then is it not from the strength of mans Reason, Memory, or utmost Creatures Ability, that his Knowledge of Religious and Heavenly Things comes; but from the Revelation and Discovery of the Inspiration of the Almighty?* And if by such Divine Inspirings it be that the Will of God comes to be understood, then certainly *must God's moving Spirit be the Judge of what is God's Will from what is not, and the Rule how and in what we ought to believe unto Salvation, and that Guide which infallibly leads in the Way that is most acceptable with the Lord.* Nothing can be more Natural then these Consequences.

*Fourthly, Psal. 139. 7. Whither shall I go from thy Spirit, or whither shall I flee from thy Presence.*

If God's Unerring Spirit be so nigh, and the sense of it so certain, it must either be to reprove for Evil done, or to inform, uphold, lead and preserve in reference to all Good: Now in which of the two senses it shall be taken, the *Presence of God's Eternal Spirit, and his being the Saints Instructor, Judge, Rule and Guide*, are evidently deduceable from the words.

*Fifthly, Psal. 143. 10. Teach me to do thy Will; for thou art my God: thy Spirit is good; lead me into the Land of Uprightness.*

The Question will be, Whether it was David's intent, and the scope of his desire, that God should teach and lead him by his good Spirit, or some other thing; but methinks it is resolvable in the affirmative in two respects.

1. In that David is so very frequent in his desire to the Lord for the Assistance, Strength, Teaching and Guidance of God's unerring Spirit; otherwise declaring, *how that the Word was hid in his Heart*; and largely speaking of the Force of that Internal Law, Word and Spirit of God, which plentifully shews, how much he was an *Enthusiast and Quaker* in the sense this man esteems us most heterodox.

2. The very words imply the thing we urge them for, and can import no other sense, viz. *That God would please to teach him to do his Will, and lead him into the Land of Uprightness by his good Spirit*: else, what did that Claws do there, the Unerring Spirit being that by which God vouchsafes to discover his Divine Knowledge, and convey his most Spiritual Succor and Consolation to his People? and consequently his Saints have ever known, but do more especially under the Gospel, *enjoy an infallible Judge, Rule and Guide in and about Faith and Worship*.

*Sixthly, Isa. 30. 1. Wo to the Rebellious Children, saith the Lord, that take Counsel, but not of me; and that cover with a Covering, but not of my Spirit; that they may add sin to sin.*

From whence I plainly argue thus;

If they are Rebellious against God, and add sin to sin, who take not Counsel of him, and are not covered with his Holy Unerring Spirit, that leads into all Truth, Innocence, Patience, Faith, Hope, Charity, and every good Word and Work. Then

1. God's Children have an Immediate Counsellor, and need not another; and are covered, or encompassed about by the infallible Spirit of God to all Soundness of Mind and Holiness of Life. And

2. They must be Heinous Offenders, and obstinately Rebellious, and Adders of sin to sin with a witness, that not only neglect or refuse to be so counsel'd and cover'd; but dispute fervently against it, as a meer Whimsie, and Effect of an Ignorant Erronious spirit; for besides that such deprive themselves and others of the unspeakable benefit that comes thereby, they are most ingrateful to God, and do certainly incur his fierce Wrath in their so wicked requital of him for his Heavenly Gift.

Seventhly, Isa. 59. 21. *As for me, this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth and forever.*

I think it is granted by all that own the Christian Religion, that this remarkable place refers to Christ, the true Seed and Heir of promise, who bruise the Head of the Serpent, in whom alone all Nations of them that believe come to obtain the Blessing: But whether it will be allowed, or another Interpretation allotted (as that the Promise was to the Church) to be sure here is enough to maintain our Position, viz. That God, in the dayes of the Gospel more particularly, has given his good Spirit for an Instructor, Judge, Rule and Guide, in all that concerns the Eternal Well-being of the Souls of Believers, as I proceed to prove.

If that very same Eternal, Holy and unerring Spirit, which God poured out upon his only begotten Son, be in a way of succession ordained to continue with and upon all the Faithful, his Seed, and Seed's Seed, begotten unto a lively Hope by the raising of Christ Jesus from the dead, and so become Members of his own Glorious Body, then are not the Children of God destitute of his Unerring Spirit, nor left to their

*own frail, and fallible Judgments, to determine of what is Right or Wrong, what Men should believe, and what not, how they should walk, and how not.*

But so gracious is the Promise, and so certain is the performance (as we livingly witness against all the dry cavelling Letter-mongers in the World (who Quarrel about the holy mens words, and are Strangers to the Convictions, Judgments, Tryals, Tribulations, Temptations and Travels they underwent, in order to that knowledge they had (and which frees their serpentine natures, whose vulturous Eye would in its unregenerate state of Worldly Wisdom, that knows not God, vain (without the Death of the Cross) creep into the knowledge of the mystery of the Resurrection, which state alone knows the things that are above, at the Right-hand of God.)

Therefore I conclude, That God's Unerring Spirit under the Gospel, *does attend, assist, direct, and finally establish his Children in the Way of Truth;* and that his so doing is but the Answer or Accomplishment of the most eminent Prophecies, referring to the Transcendent Glory of the last Ages of the Church.

*Eighthly, Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them.*

Behold a most pregnant Instance in the express Language of the Holy Ghost, brought to the proof of our Assertion, that (with reverence we would say it) scarcely could it have been more exactly and emphatically worded, as I proceed to shew.

1. That this Passage has a relation to the Times of Reformation, or Coming of the Messiah, and Dayes of the Gospel Covenant; read the whole Chapter. I know not that it was ever doubted, or otherwise taken by any, *no not the very Rabbies themselves*, who from such places have observed the coming of a Messiah, and Glorious times that would ensue.

2. That if it be granted, then the *Unerring Spirit of God* was *so be placed within the Hearts and Consciences of his People*, and consequently they could not be properly and truly under the new Covenant; and be without it, since the having of that Eternal Spirit

Spirit for the Ends and Purposes aforementioned, is the very Badge, Condition, and Mark of the New and Last Covenant.

3. It seems to be the means under the Gospel, by which God causes his Children to keep his Statutes, &c. *I will put my Spirit within you, and cause you to walk in my Statutes; and ye shall keep my Judgments, and do them.*

To conclude (to speak strictly) If in the dayes of the second Covenant, which began from Christ's visible Appearance, God put his Spirit within his People, as saith the Apostle to the Hebrews, and that it was thereby he did and doth cause them to walk in his Statutes and keep his Judgments; then God's Children are not without an Infallible Teacher and Leader in the Things that appertain to their Eternal Salvation: But we plainly see and read from the very Letter of the Scriptures, that God gives his Spirit; or Light within, to Judge, Lead and Guide; and consequently, the opposit Doctrine is both false and very pernicious. I might further argue thus, That if God's Unerring Spirit only enables men to walk in his Statutes, and keep his Judgments to do them, then since all are required to walk therein, none are exempted from a sufficient measure of that Unerring Spirit in order to it. Much might be argued hereon, but this shall suffice.

Ninthly, Joel 2. 28, 29. *And it shall come to pass afterward, that I will pour out my Spirit upon all Flesh; and your Sons and your Daughters shall Prophesie, your Old Men shall dream Dreams, your Young Men shall see Visions: And also upon the Servants and upon the Hand-maids in those dayes will I pour out my Spirit.*

That this is generally believed, and frequently quoted as a Proof of Gospel-Times, is well known to most who are inquisitive after Matters of Religion, and how hard it bears upon the Anti-Spiritual Opinion of our cavelling Adversary, though very evident; yet we shall further proceed to shew,

1. Here is God's Royal Engagement, to effuse or pour forth of his blessed Spirit in the dayes of the New Covenant.

2. Here is on whom it is to be poured forth, exprest in two words, ALL FLESH; in more words, *Young and Old, Men*  
and

*and Women, Masters, Mistresses, and Servants*: Mark the Universality of God's Mercy and Grace. Now from hence I argue,

If God's Unerring Spirit be to be poured out on all under the New Covenant, and that this is the time thereof, *then has God poured out of his Unerring Spirit*, as aforesaid; that the Spirit is to be poured out under the Administration of the Gospel the Text proves; that this is the Time he himself confesses, pag. 1, 12, 13, 45. therefore the Conclusion is undeniable, viz. That God has poured forth of his Holy and Unerring Spirit.

Again, If the Spirit of God is that, without which none can obtain Prophecie and Vision, and that Prophecie and Vision are Christian Church Gifts, then, *since the Church of Christ is not to be without Prophecies and Vision to the End of the World*; it follows, *she cannot be without an infallible Spirit to the end of the World.*

Or thus, If without having the Spirit none can have Prophecie and Vision, and that Prophecie and Vision are both to be and to continue in Christ's Church universally; then it will naturally follow, *that she cannot be without that Unerring Spirit*; and that such as are, cannot in that state be *Members of the true Church*; then consequently Hereticks, as concerning the true Faith.

Tenthly, Hag. 2. 5. *According to the Word that I Covenanted with you when yee came out of Egypt, so my Spirit remaineth among you, fear not.*

This place doth very emphatically prove my Assertion, concerning the Judgship and Guidance of God's Spirit, two things seem clear.

1. That it was a part of God's Old Covenant, to wit, That his Spirit should remain amongst them.

2. That the Spirit's so remaining was to some eminent Service; for said the Lord, *Fear not*; as much as to say, don't faint in your Minds, concerning the Work you have to do, neither be ye filled with Doubts or Scruples, who shall inform us, who direct us, or we want a Leader in this difficult matter, some one to remove our Objections and Fears, and to preside or be as Judge among us, how to order and regulate us to the doing of the Service expected from us; for thus saith the Lord, *My Spirit*  
rit

*ris remains among you, fear not ; He is sufficient for you, He shall teach and counsel you, repair to Him, advise with him, and you shall be supplied with all things necessary for you : Don't rebel against my Good Spirit, and you are safe ; it shall be well with you. In short,*

If it was a Condition of the Old Covenant, That God should accompany his then Children with the Assistance and Presence of his good Spirit, and accordingly he testified by his Prophet, That his holy Spirit remained among them, *then much more reasonable it is to believe, that the Presence of that Eternal Spirit should continually accompany his Children under the New and Last Testament :* The first part the Place proves, the second is made good by the plain import of the following Prophetick verses, where he saith, *I will shake all Nations, and the Desire of all Nations shall come : And I will fill this House with Glory ; and the Glory of this latter House shall be greater then of the former, saith the Lord of Hosts.*

How then can it possibly be, That God's Evangelical House and Tabernacle should be a dry, empty, barren erroneous man, alwayes enquiring, but never come to the infallible Knowledge of the only True God, and Jesus Christ whom he hath sent, whom to know by the Revelation of the Eternal Spirit is Life Everlasting ?

Nay, who so great, who so pernicious Enemies to the transcendent Glory of the latter House, and Temple of God, *as the cavelling Anti-spiritual Men of our Age, who are so angry with those that own a Conviction, Faith and Worship grounded upon an Infallible Inspiration, that their Rage leads them ( because they feel it not ) to the utter denying of any such things : but I will assure them, they shall yet grope in the dark, till they come in to the daily obedience of the Light, and there rest contented to know only as they experience ; and not from a ravening comprehending Brain, that would, in its unregenerated state, grasp at the clear Mysteries of the Kingdom ; into which, fleshly Comprehensions and Notions can never enter : but all must be as unlearned from their first Birth, Education and traditional read Knowledge, as he is unmanned, that is, again become a little Child, before the Secrets of God's Work come to be made known ; therefore said our Lord Jesus Christ, I thank thee,*



*O Father, Lord of Heaven and Earth, that thou hast hid these things from the Prudent, and revealed them unto Babes.*

Eleavently, John 3. 5. *Jesus answered, Verily, verily I say unto thee, Except a man be born of Water and of the Spirit he cannot enter into the Kingdom of God.*

This most weighty Scripture, containing the very Work of Regeneration, and, *sine qua non*, or that only certain Means, Condition and Requisite, without which there can be no obtaining of Eternal Life and Salvation; requires our best notice and consideration: in order to which I shall divide the place into these two Heads, and briefly raise my Argument thereon.

1. Christ's most positive exclusion of all from any Portion in God's Kingdom who were not born again (in answer to Nicodemus, his carnal Conceit of the impossibility of an old mans entering a second time into his Mothers Womb.)

2. That the Birth which all such as would inhererit God's Kingdom should be Witnesses of, *was and is the Birth of Water and the Spirit*; upon which I thus proceed to argue,

If none can Inherit God's Holy Kingdom, but those who are regenerated of Water and the Spirit, *then none can inherit God's Holy Kingdom, but such as are cleansed by Water, and taught, led and guided by God's Holy Spirit.*

The first none can deny that own the Scripture, it being but a part of the very verse quoted; the second I evidently prove thus.

If Water and Spirit be the only operative to Regeneration, and Regeneration the alone Way to the Kingdom of God, *then can no man inherit God's Kingdom, that is not regenerated*; neither can any man be regenerated, that is not *washed by the Water of Life, begotten, work's, formed, inspired and acted by that Eternal Spirit to Newness of Life.*

That to be begotten, is to be principally guided and acted by that by which any is so begotten, I prove.

No man can live, move, sensible or act but from the original Heat, Life, Motion and Action of that which did beget him; because the Nature of that which begets, being conveyed to the begotten,



begotten, truly rendets him begotten, or else there were no such thing: but every regenerate man is the Begotten of the Eternal Spirit, so far as concerns his Renovation or Regeneration; therefore every such regenerated man was and is led, motion'd and acted by that Eternal Spirit which begot him; and consequently, the Saints which are the regenerated, are not left destitute of an infallible Teacher, Judge, Rule and Guide amongst them.

In short, We look upon being born of Water and the Spirit to be, Our being cleansed from all filthiness, and quickened, informed, ruled and guided by the most pure and perfect Dictates and Operations of God's Eternal Spirit: And how a Regenerated man can be made or continue such, without the daily Guidance of that Infallible Spirit, and the Scriptures kept clear from the Reflection of Contradiction, if not gross Error, is a Riddle too hard for me to explain, and a Task I may without Presumption say too great for our trifling Antagonist to perform.

Twelfthly, John 14. 16, 17, 18, 20. & 16. 13. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: Even the Spirit of Truth, whom the World cannot receive, because it seeth Him not, neither knoweth Him; but ye know him: for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you; at that day ye shall know, that I am in my Father, and you in me, and I in you.

Again, Howbeit, when the Spirit of Truth is come, he will guide you into all Truth.

Upon these Divine Passages, thus particularly express'd by the Holy Ghost, I offer these short Arguments.

1. If the Spirit of Truth, or most infallible Spirit, be God's Gift to his Servants, in Gospel times, to abide with them forever; then are they accompanied with an infallible Spirit: but we see the plain Text proves, that God gives his Spirit of Truth to his Servants, that they might be assisted in all their Wants; and therefore they are not without such an infallible Spirit. And our Adversary is more to blame to reflect upon the Guidance of an infallible Spirit, which is so consonant with the express Letter of a multitude of Scripture Passages, then we are because we credit G. F. upon Conviction:

And if he tells us, That unless we believe what our Eyes see of Contradictions (as he pretends) by him collected out of G. F's Book, that he will not believe whatever we shall say or affirm; we may on much better Grounds conclude, never to believe what he asserts, and wholly to decline writing or speaking to him (to use his own words) if hereafter he will dare to continue in the belief of so Anti-scriptural and Anti-gospel an Apprehension, as that *there is no infallible Spirit to guide men in the Way of Salvation*; which is as express and evident from many naked Texts of Scripture, as that *God is Truth*; else never did any Writing more delude Mankind, because none could be more particular and plain in the Promise and allowance of it: But *let God and his written Will be true, and our Unspiritual Adversary in his confessed Fallible Judgment of us a very Liar.*

2. If the not seeing and knowing of the Spirit of Truth be the Reason rendred by our Lord Jesus, why the World receives it not, then may we most justly infer, that they never saw it, neither know it; but are of the World, who cannot receive it, but write against it, in reference to its greatest Office (*viz.*) *Of being the Saints Teacher, Leader and Comforter.* And indeed, because the Spirit is not some visible elementary thing, that may be seen by their outward Eyes, and be comprehended by their dark confused and disputative Brains (which is contrary to the Decree and Way of God's manifesting of his Will from the conviction of the least sin, to the enjoyment of the highest Glory) therefore *they dis-regard it as contemptible, and dis-believe it as incredible.*

3. If the Ground of the Saints Knowledge of that Infallible Spirit, be the Spirit's inhabiting them (for, *He dwelleth with you, and shall be in you*) then were they not without that Spirit; and consequently they were attended with an infallible Guide within them.

4. If the Lord Jesus would not leave them comfortless, but though visibly with-drawn, yet in a more Spiritual and Invisible manner would come to them again; and that *at that day they should know, that He was in his Father, they in Him, and He in them*: Then were his Servants not destitute of an infallible Judge, Leader and Guide, because they had Him that was the Way, Truth and Life, to whom all Power and Judgment were committed.

5. If both the Spirit of Truth was promised to come, and when come,

come, to guide into all Truth; that is to say, that whatever they scrupled, were ignorant in, or ought to know and practice with what they were obliged to reject and testify against, should, be by that Eternal Spirit discovered unto them; then undoubtedly they were not without an infallible Spirit, to Judge, Regulate and Guide them, in all that concerned Faith, Worship and Conversation: but the first Proposition is purely Scriptural, and therefore the consequent not deniable by such as own the Divine Truths contained in those Writings.

Nor is the dint of this to be avoided by saying, That these Promises were only to the Apostles, and no body denies them to have had all this; for if we are to walk, as having them for our Examples, we are to have the like Sufficiency and Guide. Nor does Christ leave the matter there; for in his most solemn Prayer to his Father he thus speaks, *Neither Pray I for these alone, but for all them that shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they all may be one in us*: which how it is possible for those who then believed, and us of after Generations to be, without being born of, and baptized and drunk into the same one Eternal Spirit, I know not to believe, neither can any man that gives himself the use of his own Understanding.

*Thirteenth, Rom. 8. 1, 9, 14. There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit; but you are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you: now if any man have not the Spirit of Christ, he is none of his. For as many as are led by the Spirit of God, they are the Sons of God.*

1. If to be brought and kept out of Condemnation, men must walk according to the Leadings and Guidings of the Spirit of God, and that it is a state unto which Christian men should come, then are they not without God's Infallible Spirit to lead and direct them in what Way they ought to walk, and consequently, the contrary Opinion is perniciously false; since such must needs live ever under Condemnation, who are so far from walking after the Leadings of God's inerring Spirit, that they deny men to have any such thing. Again,

2. If to have the Spirit of Christ dwelling (that is, *ruling*) in us, be to live no more after the Flesh; and not to have that infallible Spirit of Christ ruling in us, be to be none of Christ's; then *both Christian men should not be without Christ's Spirit dwelling in them; and such as are without that Spirit are none of Christ's*: But we plainly see, that the Apostle asserts, That every man that walks not after the Flesh, has that Spirit dwelling in him, and is guided thereby; and that such as have not the holy Spirit of Christ, are none of Christ's; therefore it follows, That Christian men are led by an Infallible Spirit. But

3. If as many as are led by the Spirit of God are the Sons of God, as saith the Apostle, then *both God's Children are led by an Infallible Spirit, and such as are not we utterly deny to have any part or portion in Him, notwithstanding their Praying, Preaching, Writing, Reading and Disputing*: but the plain unaltered words of Scripture testify, that both God has given his good Spirit to lead men into that holy Life, Nature and Conversation, by which they truly become his Image and Children; and that such (and we may say, only such) are his own begotten Children, and Heirs of Eternal Glory.

*Fourteenth, 1 Cor. 2. 10, 11, 12, 14, 15. But God hath revealed them unto us by his Spirit; for the Spirit teacheth all things, yea, the deep things of God.*

*For what man knoweth the things of a man, save the spirit of a man, which is in him; even so the Things of God know no man but the Spirit of God.*

*Now we have received not the spirit of this World, but the Spirit which is of God, that we might know the Things that are freely given to us of God.*

*But the Natural man receiveth not the Things of the Spirit of God; for they are Foolishness unto him; neither can he know them, because they are spiritually discerned.*

*But he that is Spiritual judgeth (or discerneth) all things, yet he himself is judged (or discerned) of no man.*

*Methinks the bare recital of these patheticall Sayings of the holy Ghost on the matter in controversy might be sufficient Proof for*

for the affirmative of the Question, did not our Adversary under all his Pretences of honouring the Scriptures, either implicitly deny them their just Authority, or by false Glosses disguise and pervert them to his sinister Perswasions, and so I proceed, as before, to offer my Arguments upon them.

1. If the Blessed Things which God hath prepared for them that love him, are not revealable, but by his Spirit, and were then thereby revealed, as says the Scripture quoted, and context; then *since there were those at that time who loved God, and that there be many now who love God, it will Naturally follow, That both then and now, the Things that God has laid up for such, both then were and now are revealed by His Eternal Spirit*; and consequently, *God's People are not without a familiar Communion with the Holy Spirit of God.*

2. If the spirit of a man, or humane intelligent spirit, be that by which man comes to an understanding of those things that strictly and properly concern him in an humane capacity; and that the Spirit of God is that only by which man comes to know the Things of God, because the Things of God knoweth no man but the Spirit of God; then *it is utterly Impossible for our Adversary himself, or any else to obtain the Knowledge of the things of God, or His Kingdom, but by the pure unmixt Revelation of God's Eternal Spirit, from all the Comprehensions, Conceivings, or Imaginations of mans utmost strength or science (For (as saith the Apostle) the Spirit searcheth all things, yea, the deep things of God.)*

3. If the Knowledge of those things that are freely given of God, is only to be had from the Revelation of his holy Spirit; then since in every Age from the most primitive Times, it has behoved every Christian man to understand those Good and Heavenly Things, it follows, *That it has behoved them, and still does all, to wait for the Knowledge and Enjoyment of those Blessed Advantages which only are revealed by the Eternal Spirit*: And is not that Science infallible? which the Spirit of this World ever was, and will be a Stranger too, under all its disguised Shews of Religious Worship, with which it has deceitfully adorned it self, in a way of Scorn of and Opposition to the most Spiritual Appearances of God, making good the Apostle's saying, *For they are but Foolishness unto them.* To conclude,

4. If

4. If the Spiritual Man, or that Man in whom dwelleth the Spirit of God, and who is led by it discerneth and judgeth all things, and is not judged, or cannot be seen or discerned (he being in the Light, and the natural man in the dark) then *is or should God's Holy Spirit be the right Judge, Leader and Guide of all, because it alone gives true Discerning, sound Judgment, and leads in the Path of Life Eternal: for it searcheth the deep things of God, which all Natural Understanding can never fathom, because they are Spiritually to be discerned.*

*Fifteenth, 1 Cor. 6. 19. What? Know ye not that your Body is the Temple of the Holy Ghost, which is in you, which ye have of God? and ye are not your own.*

The Apostle treating of the great nearness that every Believer stands in to the Lord, and that Blessed Union which the Dispensation of the Gospel brings to, by the putting away the Filthiness of Flesh and Spirit, and the Answer of a good Conscience before God; in winding up this subject he thus smartly, and as if his Query were enough to clear up all that he had to say to them, as to their Duty, and his Exhortation; *What? know ye not that your Body is the Temple of the Holy Ghost, which is in you: From whence I draw this Argument,*

If Believers be the Temple, in which the Holy Ghost dwells; as evidently speaks the Scripture, then *are they not left without an Infalible Spirit, as Judge, Rule and Guide to repair to; but it is apparent to sence, that the holy Ghost is by the Apostle affirmed to inhabit, or take up his abode in believers; therefore they must needs be attended with an infallible Spirit; and for what? if not the End before-mentioned.*

*Sixteenth, 1 Cor. 12. 13. For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be Bond or Free; and have been all made to drink into one Spirit.*

By which Divine Sence of the Apostle, we cannot but allow, that if they were both baptized by one Spirit, into one Body, and made to drink into the same Spirit, that the *Saints were not without an Infalible Spirit; since such Baptizing and Drinking do emphatically imply the whole Work of the Spirit in their Regeneration,*

ration, and their daily Union with, and intimate Enjoyment of it the whole course of their lives. And certainly, If by that Eternal Spirit they were baptized into that one Body Christ, *It was as impossible for them, as Members thereof, to live without the Life, Virtue and Spirit of Christ Jesus their Head, as for any natural Body to live without the same Life, Blood, Heat and Motion, which belongs to its Head.* And how this man can be esteemed a good Christian, who would render Christ Jesus the Head of a Fallible Body, by divesting Christians of an Infallible Spirit, I leave to Persons of better Judgment, more Honestly, and greater Moderation than himself to judge.

*Seventeenth, 2 Cor. 3. 18. But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord.*

This whole Chapter is an admirable account of the Super-Excellency of the Gospel Administration of Life, to that of the Law, how far it did transcend it, as to all spiritual Knowledge, Privilege and Enjoyment, which I desire the Reader seriously to read, as well as to consider what is offered from the Verse cited.

If a Christian's Change into God's Image, from Glory to Glory, be the Work of the Eternal Spirit in men, it follows necessarily, *That Christians can no more be without the Discoveries, Leadings and Orderings of God's Spirit, then they can be his Children without his Image* (since whatever they think, say or do, in reference to Religion, should bear a near Relation to that resemblance of God, which above all things they ought to act correspondently with) but we see how very expressly and profoundly the Apostle describes the exceeding Blessedness of the New Covenant, namely, *A being changed into the Image of God, from Glory to Glory*; not by our own Notions or Comprehensions, from the Strength of our natural Reason, or any Book without us; but by the Spirit of the Lord operating in us: therefore God's Children are not without an infallible Spirit, unless he should deny God's Spirit to be such, which methinks I cannot believe him to do.

Gal.



*Gal. 3. 3. Are ye so foolish, having begun in the Spirit, are ye now made perfect in the Flesh?*

If Christians are both to begin and end in the Spirit, or if a Christian throughout the whole course of his Life, from the first Step or measure to the fulness and perfection of his stature, is to be informed, regulated and guided by the infallible Spirit of God, as the Apostle's Reproof of the *Galatians*, for their declining to be ordered thereby, evidently proves; then Christians ought to begin and end in the Strength, Knowledge, Wisdom and Guidance of an Infallible Spirit; and consequently, that Doctrine which denies such an Unerring Spirit to be the Judge, Rule and Guide of Christians, is Antichristian.

*Gal. 4. 6. Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts.*

If God sends forth his Spirit into the Hearts of his Children, then are they not without an Infallible Spirit; but the express Letter of the Scripture affirms it: and consequently, our Adversary's Reflection upon us, for making it part of our Belief, is unsound, and condemnable.

*Gal. 5. 16, 18. This I say then, Walk in the Spirit, and ye shall not fulfil the Lust of the Flesh.*

They that walk by the Spirit, must first have it; and next, be led by it: but the Apostle exhorted the Church so to walk; therefore the Church had, and Christians have the Spirit, and should walk in or by it; that is, according to the Motions, Leadings and Rule of it.

*Eph. 1. 17. That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the knowledge of Him*

If the Heavenly Wisdom, and Revelation in the Knowledge of God, be through the Spirit; then, as without Revelation, there is no Knowledge of God, so without the Spirit there is no divine Wisdom and Revelation: And if the Church was attended with that Wisdom



dom and Revelation, then with that Spirit from whence they came; and consequently Christ's Church is not without that Eternal Unerring Spirit; as saith the Apostle in the 5th Chapter, *Be not Drunk with Wine, wherein is Excess; but be filled with the Spirit: which signifies the Apostles mind to be quite another thing, from the Judgment of our Adversary, who thinks, All men ought to be empty of it; esteeming such as are filled therewith, as the Jews did Paul, Drunk with New Wine.*

1 Thes. 15, 19. *Quench not the Spirit.*

If those could not quench the Spirit, who had it not; then those to whom he gave that Caution had the Spirit, consequently the Primitive Churches were not without an Unerring Spirit; because they were not without the Spirit of God, which is Unerring.

1 John 2. 27. *But the Anointing which ye have received of him; abideth in you; and ye need not that any man teach you, but as the same Anointing teacheth you of all things, and is Truth, and is no Lye; and even as it hath taught you, ye shall abide in him.*

If the Judge of Truth from Falshood, the Rule of what ought to be received and embraced, and the Guide of Life, be the Anointing, which none denies (that I know of) to be the Spirit of God; then both the only way to be taught all things necessary to be believed and performed, is the Anointing, and that Anointing is in Believers respectively; but the Scripture so asserts: And consequently, the right Christian is not without that Infalible Spirit, to teach and lead him into all Truth.

1 John 3. 24. *And he that keepeth his Commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.*

If the Union betwixt Christ and his Children be, that they dwell in him, and he in them; and that they thereby know it, by the Spirit that he hath given them; which implies, that they had the Unerring Spirit of Christ: then true Believers are not without Christ and his Spirit dwelling in them, to Guide, Rule, and Instruct them in all things necessary to Eternal Life and Salvation: He that

denyes the first, denyes the Scripture; and he that rejects the second Proposition, had as good deny, that Day is an Effect of Light.

*Jude 19, 20. These be they who separate themselves, sensual, having not the Spirit. But ye beloved, building up your selves on your most holy Faith, praying in the Holy Ghost, &c.*

If such as have not the Spirit are sensual, then, because the true Children of God are not sensual, it follows, that they have the Spirit; and that those who have it not, are not the Children of God, because such are sensual.

This the Apostle further manifests to be his mind, because, leaving the sensualists, he addresses himself to the Sanctified of God, exhorting them, *To build up one another on their most holy Faith, Praying in the Holy Ghost*: which shews, that they performed their Worship to God in the Motion of the Eternal Spirit; and consequently, they could not be destitute of an Unerring Spirit in what concerned them, either towards God or Men.

Thus have I briefly run through the Scriptures of Truth, and doubt not but I have made it appear, That God has afforded his People in all Ages such a measure of his Eternal Spirit, as hath been sufficient to *Inform, Rule and Guide them*, infallibly, in and about those things which are absolutely necessary to be known or done unto Eternal Life.

It remains, That I evidence the Truth of my Assertion by Reason also, which I shall endeavour with what convenient brevity I can.

*That Christian Men have an Infallible Principle to  
Judge, Rule, and Guide them, I prove by*  
REASON

*First, I* Shall take it for granted, That no man, whom either Education or Conviction gives to believe there is a God, can be so unreasonable as to think, That any man may be farther able to understand what this God is, and his Divine Pleasure concerning him, *then the same is discovered to him by some external or internal Operation from the same infinite Being*: this then must either be by the visible Creation, or that invisible Taste or Relish the Soul has by vertue of the divine Touches, Influences and Discoveries, *that the Almighty Invisible God is pleased to approach his Creatures by, as the next clearest way to communicate unto them the knowledge of himself.*

*Secondly, And as I know not any, who professeth Religion, that makes the least scruple of this; so how is it possible, that such Discoveries as God himself is pleased to make, should be fallible, or subject to any Defect in themselves; for, were that admitted (as must be, upon the Principles of our Adversary) then must we conclude an Imperfect Knowledge; nay, an uncertain (not to say Erronious) Knowledge of, and Faith in God, to be from God's own defective Manifestations of himself; which however truly deduced from his Positions, is a most Unworthy and False Reflection upon the Mercy and Goodness of God.*

*Thirdly, There is an absolute necessity, That what it is convenient for man to know, should be certainly and infallibly discovered to him, because of that great Corruption, Idolatry and Superstition, which through that misty and uncertain Prospect they say man has of the Divine Will, he may be subject to fall into;*

and like the vain Worshippers of old, conceit an *Ape, Serpent* or *Crockedell* to be a *Deity*, or some other Beings, or Fancies; though less gross, yet too gross for a Christian man.

*Fourthly*, Upon our Adversary's Principles, there can be no assured Ground of Comfort; for when a man shall think he hath workt out his Salvation in the Way he Conceives most acceptable with God, perhaps he hath followed an Erronious Judgment, and Unsubject Affection; and when Repentance may be too late, he is to be fob'd off with such an Award as this, *You had no Infallible Knowledge, and having lived in an Erronious sense of your own, you must inherit the Displeasure that follows: there- by making well or ill, believing or doing, a meer Lottery, or doing of things by Chance, and not from any certain knowledge in themselves of what God required of them: A Conceit worthy to be dis- dained by every sober man.*

*Fifthly*, And were I as our Adversary, I would never beat my Brain about what is true or false, since upon his Prin- ciples, when Truth meets me, *I know her not from Error*; and after I should have writ Volumes, *I am as certain of the Truth of what I oppose, as of what I assert*: so that the *Quakers* may be in the right for ought he knows; nor have they any certain grounds from him on which to alter, or believe the contrary.

*Sixthly*, Nor does this Opinion of our Adversary (*that there is no such thing, as man's being now led by an infallible Spirit*) end there; for it rendereth the Almighty more unjust then the worst of men; since first he seems to offer men the clearest Discoveries of so much of his Will as he requires them to live conformable unto; yet, *means nothing less, by leaving Mankind to labour under the perplexity of an uncertain Knowledge*: And secondly, Concludes him, notwithstanding *under the greatest certainty of eternal Pun- ishment.*

Metinks then, If these things seem unreasonable (though the genuine Effects of a fallible Guide) our Adversary should by this time think it fit to allow us,

1, That

1. That God cannot be known, *but by the Discoveries he makes of himself through his Eternal Power and Spirit unto Mankind.*

2. That though such Discoveries may be imperfect in Degree, *yet not in kind.*

3. That such Revelation, Discovery or Instruction is infallibly true, and that there is nothing wanting on God's part, to accommodate man with a *Spiritual, Certain, Infallible Discovery and Knowledge of Almighty God his Creator; and therefore man has to rectifie and assist his fallible Judgement, an Unerring, Certain, Infallible Spirit, Power or Principle, which as man listens unto it, and follows it, his Understanding becomes illuminated, his Reason purified, and a sound Judgment restored; and in all things is he made a fit Tabernacle for the Glorious God to live in: Thus is he King of Saints, and will be King of Nations, who is God over all Heaven and Earth, blessed forever, Amen.*

There be two Objections, which I fore-see may be made by some to the way I have taken to prove, That a *Christians Judge, Rule and Guide* is the Unerring Spirit of God; whom I shall endeavour to answer.

Obj. 1. *Though you have said a great deal to prove, that Christians should have an Infallible Spirit in general; yet you prove nothing distinctly; but confound a Judge, Rule and Guide together.* To which I answer,

Ans. 1. That to me there is no more difference, then essentially there can be in the *Wisdom, Justice and Holiness of God* which are but so many words, that agree to express the Perfection of one and the same Being; and so that as the one cannot be without the other; but the same Eternal Godhead is all, and that in all: for he is truly *Wise, in being Just*, and both, *in being Holy*; and back again, they are so interwoven, that the one goes not without the other; thus it is in being a *Judge, Rule and Guide*: for that which gives me a right Sense or Judgment of

of Truth from Error, is as well to me a *Rule*, what I should believe, or dis-believe; and a *Guide*, what I should practise, or not practise; as at first it was my *Judge*, of what was Truth from what was Error. So that the same Informing Convincing Spirit, is that *Ruling and Guiding Spirit* (and not a distinct Spirit, or medium) by which such as are convinced through the Illumination and Reproof of it, are to be ruled and guided in all they believe and practice, about Matters relating to God and his Worship.

*Obj. 2.* But at this rate, you utterly condemn and seclude the Scriptures, as having no Part nor Portion in being a Judge, Rule or Guide to Christians.

*Ans. 2.* By no means; for though we acknowledge it to be our Principle, That the Eternal Spirit, who in several Generations hath revealed a great part of the things contained in the Scriptures to be superior to these Writings; yet far be it from us forever, to deny the absolute necessity of our Conformity to such weighty Christian Truths and Principles, as are therein expressed, and urged upon the Churches, as what are indispensable to eternal Salvation: So that we plead not, that the Spirit of God should be a Judge, Rule and Guide contrary to the Truth declared in Scripture, nor yet exclusive of the Scripture; but as the holy men of old time were ordered, ruled and guided by that Eternal Spirit, in reference to those weighty things, which the Prophets and Apostles were moved to exhort those of that time to press after: so that it is impossible for men now to come into a right Christian-frame, and keep therein, but by the Spirit's being their Judge, Rule, and Guide, as he was to the Ancients, who trusted in God, and obtained a good Report.

*In short,* The Scripture is much like the Madow of the true Rule, which may give us some ground to guess what the Rule it self is; as a Card, or Map of a Country, how it lies, yet not be the very Place it self: and in this respect it may be a kind of secondary Rule, carrying with it a Testimonial Confirmation, that what we are led by is the TRUE SPIRIT, because the People of God in old time enjoyed the same, as the Eternal Spirit first

first of all confirms the Divine Authority of the Scriptures unquestionably to us, That they are a Declaration of the Will and Pleasure of Almighty God to the Sons of Men in several Ages of the World.

He that is so inward with a Prince, as to know, *viva voce*, what his mind is, heeds not so much the same when he meets it in Print (because in Print) as because he has received a more living Touch and sensible Impression from the Prince himself, to whose Secrets he is privy. And this the Scriptures teach us to believe is a right Christian's State and Priviledge; for said the Apostle, *We have the Mind of Christ; and the Secrets of God are with them that fear Him; and guide me by thy Counsel, and bring me to thy Glory.*

*To Conclude;* The Scriptures we own, and the Divine Truths therein contained, we reverence and esteem, as the Mind and Will of God to men; and we believe that they ought to be conformed to, according to the true intent of the Holy Spirit therein; and we know, that all good People will respect them, read them, believe and endeavour to fulfil or obey them: And those who trade neither *Ministerially* or *Controversally* with them, and are out of that, Cleansed, Holy and Self-denying State they testifie of, and believe it not attainable, *the Plagues therein declared of shall be their Portion forever.*

I Know that **AUTHORITIES** are of no great force with him, but since I write more out of an expectation of benefit to others, on whom this Libel has taken any hold, perhaps it may not be unseasonable to subjoyne a few, and the rather since we have not only the suffrage of some, who are called *Socinians*, whom he pretends to follow; but thereby we may justly take occasion to detect him of contradiction to their Sentements, whilst one of them.

1. Then first, Upon that remarkable Place in *John*,  
*1 John* 16. 13. where Christ promised to send his holy Spirit, *Howbeit, when the Spirit of Truth is come, he will guide you into all Truth, &c.* Those two famous Commentators (I mean  
so



so accounted by the *Romanists*, *Tolletus* and *Maldonatus*, and the last very frequently, and with great Respect commemorated and quoted by *Crellius*, one of the most redoubted of the *Scotian Party*.

*Tollet*. thus, "He shall, when he is come, manifest  
*Tol. in* "all those things which ye are not able to bear, and  
 16. cap. "to discover to you all that Doctrine; that is fit for  
*Joan com* "my Church to believe and practice. He shall teach  
 "you the compleat Truth; and to this end God gives  
 "it to the Faithful, and to his Church, that in Doctrine, Life  
 "and Government she may inerrably be guided.

*Maldonat*. Shall lead you into all Truth: that is,  
*Mald. in* sayes he, "Discover unto them, and to the Church  
 16. cap. "of God, all that Truth which is convenient or fit  
*Joan* "for them to know concerning Salvation. Thus says  
*comm.* *Cyrril. Theophil. August.* and *Beda* too.

*Beza* tells us, "That *Protestants* believe God to  
*Bez. in 16.* "have given his Spirit, not only to his Apostles,  
 cap. 9. *comm.* "but to his Church, that by her Testimony the  
 "World may be convinced of Sin, that many  
 "Consciences may be compelled to confess, that they have sin-  
 "ned in not believing on him, &c.

*Dr Hammond* thus, "But when the Holy Ghost  
*D. H. H.* "comes, whose Title is the Spirit of Truth, he  
 Parap. "shall instruct you what is to be done, which he  
 on *Evang.* "shall reveal to you. And I will ask my Father,  
 "and he shall send you the Holy Ghost, to Inter-  
 "ceed, Exhort and Comfort; and when he is come, he shall  
 "abide with you; that is, all that shall succeed you in the Faith  
 "forever. As in his Comment on the 28th Chapter of *Mat-  
 thew*, upon these words, *I am with you alwayes, even unto the end  
 of the World*; "And though I shall now shortly part with you,  
 "yet I will, by sending the Spirit upon you, to lead you into  
 "all Truth, and by my perpetual Presence and Assistance affor-  
 "ded

"ded you, and by that Authority that I have received of my  
 "Father, and now commit unto you, *John 20.21,22.* continue  
 "with you and your Successors unto the End of the World.

Now, if we read that Scripture he quotes, as an Interpretation  
 of what he understands by Christ's being with them and their  
 Successors to the end of the World, we shall find it to be this,  
*Then said Jesus to them again, Peace be unto you; As my Father*  
*hath sent me, even so send I you: And when he had said this, he breath-*  
*ed on them, and saith unto them, Receive ye the Holy Ghost. What*  
*can be fuller, then that in his apprehension, not only the Apostles,*  
*but their Successors in the Faith, were to have continued unto them the*  
*perpetual Presence and Assistance of the Holy Ghost.*

And sayes no mean *Protestant* upon the Place, and ve-  
 ry truly; "It is by the Spirit only, that men who do  
 "not profit under outward means, will be enabled to  
 "profit; who, when he cometh, reveals Truths clear-  
 "ly, and bears them in with Life and Power upon  
 "the Heart, and doth renew mens spirits to embrace and sub-  
 "mit to them. And on the 14th Chapter thus, "The Spirit  
 "of God in Believers is not only a Comforter, to apply and  
 "bear in the Consolations of God, purchased by Christ upon  
 "their Hearts, but is their Advocate also, who pleads their  
 "Cause with God, by furnishing them with Prayers and Groans  
 "that cannot be uttered.

*Hutch.*  
*comm.*  
*on John*

I shall now produce the sense of several Persons so great in the  
*Socinian way*, conformable to what has been asserted concerning  
 the Holy Spirit, that one would think our Adversary ought to  
 be concluded by it.

And the first shall be *Socinus* himself, who in his  
 explication of the 1st verse of the 8th Chapter to the  
*Romans*, speaks in short thus; "Neque enim jam car-  
 "ni sed spiritui obsequuntur; spiritus namq; vitalis  
 "imperium, cui et ego, & omnes qui Christi sunt sub-  
 "duntur, nos a jugo peccati & mortis afferuit: For

*Socin.*  
*explic.*  
*loc. Scrip.*  
*pa. 101.*

neither do they now follow or live after the Flesh, but the Spirit; for the Power of the living Spirit (to which, both I and all who are Christ's, are subdued) hath freed us from the Yoke of Sin and Death.

*Slichtingius*, who in his Comment upon the *Pas-licht*. in sage already mentioned, especially that part, *Joan Evang.* He shall lead you into all Truth; gives us his mind *comm. C. 16.* thus,

“ *Quando autem veniet ille, nempe Paracletus, Spiritus ille veritatis, ducet vos, nempe interna illuminatione in omnem veritatem, nempe ad salutem æternam pertinentem, ita ut omnia sciatis, & intelligatis quæ vera sunt & ad salutem pertinent.* That is, *When the Paraclet, to wit, the Spirit of Truth shall come, by his internal Illumination, or inward Enlightening, he will lead into all Truth, and to the Knowledge and Understanding of all those things which are true and necessary, and do pertain to Eternal Life.*

Now, since all are concerned in the End, namely, *Eternal Life*, methinks it is most reasonable, that all should be in a share in the means to it; I mean, *the Teachings and Guidings of that Unerring Spirit.* Thus much for this place: I will instance one place more, and the thoughts of these men upon it, I mean this last cited, and one not less famous in the same way.

*Crellius*, in his Comment upon the *Romans Chap. 8.*  
*Crell. in* vers. 14, & 15. *For as many as are led by the Spirit of God,*  
*Epist.* *are Sons of God, for ye have not received the spirit of Bondage, &c.* sayes, “ *Etenim quotquot spiritui illi divino se regendos tradunt, ejusq; ductum sequuntur quemadmodum sane faciunt ij, qui ejus ope carnis opera in se perimunt, eaq; non admittunt, illi Dei ipsius sunt Filij: qui quemadmodum jam naturæ ipsius sunt quodammodo participes, ejusq; similes; Ita etiam vicissim a Deo filiorum loco habentur, ab eoq; sunt adoptati, & in Filiorum jus adsciti. Eos autem qui a Deo instar Filiorum diliguntur, vitæ sempiternæ fore participes, quanquam per se unicuique videtur patere, mox tamen planum faciam.* Certainly then our Adversary

versary, if he hath any regard for *Crellins*, will not oppose himself to the necessity of *Christians* being accompanied by an infallible Spirit, when this Author plainly tells us, *That without that Spirit of God, and the Operation of it to a Regeneration of Soul, there is no being a true Child of God, and Heir to the possession of Glory*; as he further speaks upon the 17th verse.

*Slichtingius* gives us the same Interpretation, differing only in the Expression; sayes he, "Pro- *Slicht. in Ep.*  
 " bant illos victuros esse, si spiritu actiones corpo- *ad Rom. comm.*  
 " ris mortificent. Again, " Spiritu Dei agi, *c. 8.*  
 " ferri, impelli, regi, & spiritu actiones corpo-  
 " ris perimere. They prove themselves to be Conquerors, if by the Spirit they mortifie the Deeds of the Body. Again, To be acted, led, moved, perswaded, governed, ruled and directed, and to overthrow and destroy the Works of the Flesh, by the Spirit of God, this is to be a true Child of God.

*Crellins* is most express upon the 12th verse of the 2d chapter of *Paul's* first Epistle to the *Corinthians*, " Sed spiritum qui est ex Deo, *Crell. in prior Epist.*  
 " id est, qui ex Deo proficiscitur seu deriva- *ad comm. cap. 2.*  
 " tur in homines, ideoq; Dei Spiritus me- *v. 12.*  
 " rito vocatur. But the Spirit which is of God, that is, which proceedeth from God, or is derived from God into men; it is therefore deservedly called the Spirit of God.

*Crellins*, upon that remarkable Passage of the same Apostle, and in the same Chapter, *But the* *Crell. Epist. ad*  
*spiritual man judgeth all things, &c.* speaks thus, *Cor. comm. c. 2.*  
 " Opponit animali homini spiritualem; Spiri- *v. 15.*  
 " tualis autem homo ille est, qui non solum spi-  
 " ritu Dei præditus est, sed etiam ejus ductum sequitur, & a  
 " spiritu ipso totus pendet.

Sayes he, The Apostle opposeth the Spiritual to the Natural man; that is, the spiritual man who is not only endued with God's Spirit, but is also under the Spirit's Conduct, and wholly depends up-  
 on it.

What man speaks more pathetically for inspiration, then *Crellius* doth, in whom our *Adversary* pretends to believe.

Nor is *Slichtingius* much behind him, who on *Slicht.* inter the same place gives us his mind thus, “*Spiritua-*  
*Epist. ad Cor.* *lis autem, id est; homo divino spiritu non tantum*  
*comm. c. 2.* *præditus, sed illi etiam totus deditus.*

But the Spiritual man, that is (*saieth he*) not only the man, who is adorned and over-seen (as by his good Angel) by the holy Spirit; *but who is also rendered or yielded forever to his Government.*

“*Dijudicat quidem omnia; id est, omnia quæ dicuntur cog-  
‘nosceat, qualia sint, an divina sint, an prophana; de omnibus  
‘judicandi habet facultatem.*

Judgeth all things; that is, sayes *Slichtingius*, *He measureth and knoweth all things that are spoken, of what sort soever they may be, whether they be Divine or Prophane, because he has the Faculty or Gift of right judgment concerning all things.* Thus far *Slichtingius* concerning this place: I shall mention one more of this kind, and then I shall conclude.

*Crellius*, upon that passage to the *Gallatians*, God  
*Crell. in* *hath sent forth the Spirit of his Son into your Hearts*, fur-  
*Epist.* *ther observes, “Quia in cordibus hominum vim su-*  
*Paul ad* *am exserat: Again, Spiritus istius operationis est,*  
*Gal. comm.* *ut nos ex paterno Dei in nos amore certos reddat,  
‘& filialem erga eum fiduciam nobis ingeneret.*

What can we desire beyond this against our *Adversary* in this Point, to prove, that the primitive *Socinians*, as they are called, believed God to have given, and still to give his good Spirit unto Believers, as without which they could not, neither can be Children of God? *It is God's displaying his Power in the Hearts of men, and it is by the Operation of his Spirit that he makes us acquainted with his Fatherly Love to us, who begets in us a filial or Son-like Faithfulness towards him, for us.*

*Slichtingius*, on that notable Saying of the Apostle *John*, in  
his

his first Epistle and second Chapter; But the Anoin-  
ting which ye have received of him, abideth in you; and  
ye need not that any man teach you, but as the same A-  
nointing teacheth you. commenteth,

*Slicht. in  
prim. Epist.  
Joan. c. 2.  
v. 27.*

“Unctio, pro eo quo facta est unctio, id est, pro  
‘oleo cœlesti, qui spiritus est sanctus: Again, Hic  
‘enim erat spiritus istius sancti effectus, qui eo sine dabatur, ut  
‘esset internus doctor veritatis, & in omnem deduceret veritatem.  
Again, ‘Unctio, id est spiritus sanctus, vos de omnibus docet,  
‘nempe ad salutem pertinentibus. In English thus, *Unction*  
stands for Heavenly Oyl, that is, the Holy Ghost or Spirit: And to this  
End was the Holy Spirit given, that it might become an internal  
Doctor, or Teacher of Truth, and lead into all Truth. Again, The  
Unction is the Holy Ghost, which teaches you all things, to  
wit, what pertains to *Eternal Salvation*.

Certainly, either our Adversary ought to relinquish his great  
Opinion of these men, or else conclude, that *Enthusiasm, or spi-  
ritual Motions, Revelations, Teachings, Rulings and Guidings* are not  
things absurd, fantastical, or inconsistent with Christianity; but most  
agreeable with, and suitable to the Nature of it, as that without which  
no man can possibly be a right Christian.

But neither is *Crellius* of this mind in his Com-  
mentaries only, where the weight of Scripture tends him to these Interpretations; but in his  
Book of *One God the Father*, he frequently takes  
occasion to declare himself, I think most plainly;  
I wish he had been as sound and clear in his Un-  
derstanding of all other Points: ‘The Holy Spirit is the  
‘Power or Efficacy of God; namely (that we may explain  
‘it) which proceedeth from God, and issuing unto men, doth sancti-  
‘fie and Consecrate them, and produce various and admirable Ef-  
‘fects in them; which Power and Efficacy of God they are  
‘wont to call *Divine Inspiration*. Again, ‘That the Holy spi-  
rit is given to men by God, and that men obtain, receive  
‘and have him from God by Prayers, as numberless places of  
‘the holy Scripture shew; out of which it is sufficient to  
have

- 'have looked into but these few, *Luke 11. 13. John 7.*  
*Pag.* '39. & 14. 16, 17. (a place by me quoted to the same  
 205. 'purpose) *Acts 5. 32. & 15. 8. Cor. 6. 19.* By the Holy  
 'Spirit in these places is understood, *Some Divine and Ho-*  
 'ly Inspiration, or some Power flowing from God, which is as it were  
 'breathed into man. Again, The Holy Spirit is properly given  
 'unto men, and not Metonymically nor Metaleptically, that is, the  
 'Gift of the holy Ghost, is simply and plainly to be taken  
*Pag.* 'as exprest: which signification (*says Crellius*) was not un-  
 208. 'known even to the Gentiles themselves, although in the mean  
 'time, they did most grievously err in the thing, ta-  
 'king a false Inspiration for a true one, a Devilish for a Divine. It  
 would be tedious to instance a fourth part of what he argu-  
 mentatively writes on this; only I will produce a few of those  
 Scriptures which he so understands, and applies *2 Cor.*  
*Pag.* *1. 22. & 5. 5. Ephes. 1. 14.* here a Pledge and Earnest  
 218. are mentioned. 'Next, *says he*, all those places, where  
 219. 'the Holy Spirit is said to be poured out on men, as  
 'Isa. 44. 3. *Joel* (by us cited) chap. 2. 28, 29. *Zachari-*  
 221. 'ah 12. 10. *Tis. 3. 6.* where (*says he*) men are said to  
 'be baptized in, or with it: again agree to it that of Christ,  
 'who in *John*, inviting men to the participation of so excellent  
 'a Gift, thus saith, *If any man thirst, let him come to me and drink:*  
 'Understand it (*says Crellius*) of that Living Water, which, it  
 'is manifest, is the Holy Spirit: Let those places be added (*says*  
 'he) in which Christ himself is said to be anointed, or others  
 'are signified to be anointed with the Holy Spirit, *John 7. 37. Isa.*  
 '61. 1. *Luke 4. 18. Acts 8. 38. Heb. 1. 9. Psal. 51. 8. 2 Cor. 1.*  
 '1 *John 2. 20, 21, 27.* He proceeds to several Arguments upon  
 223. divers other Scripture-Heads, as all Scriptures touching  
*Pag.* 'divine Participation, not quenching the Spirit, the Holy Spirit  
 222. 'being sent, The Spirit searcheth all things, &c. But above  
 223. all, I shall conclude his whole Discourse with this one  
 224. Expression, viz: 'In this we know, that we dwell in him, and  
 225. 'he in us, because he hath given us his Spirit, which we  
 223. 'have expressed, is both perfect, and plainly expresseth  
 'the thing given, and such indeed as may demonstrate most clearly  
 that



‘that God dwells in us, in some most singular and divine manner, and  
 ‘we in him, and that there is a most freight Bond of Love and Conjun-  
 ‘tion betwixt us and him; for how could we be more freightly joyned  
 ‘with him, or he with us, then when he hath imparted to us of his Holy  
 ‘Spirit.

Curcellius shall conclude these Testimonies;  
 ‘Nec enim desinent fideles esse Templum spiritus      *Curcell. advers.*  
 ‘sancti; nimirum quia Deus in ipsis per spiri-      *Mares. dissert.*  
 ‘tum suum habitaret. That is, Neither do the      *prim. Pag. 114.*  
 Faithful cease to be the Temple of the Holy  
 Ghost; why? because God by his Spirit dwells in them.

Thus much for the first part of this Discourse, I shall now ap-  
 ply my self to the Second, which concerns a Vindication of  
 George Fox, and his Citation of Scripture, from the Reproach and  
 Unworthy dealing of our Adversary.



A  
**VINDICATION**  
 OF  
**George Fox,**

And the **TRUTH** by him Vindicated,  
 Particularly his Quotation of Scripture; from  
 the Calumny and Cavil of this **LI-**  
**BELLER.**

**W**E shall say nothing here of the Disingenuity of the Man, in writing against a particular Person, to prove a Charge against a People, having already pointed at it in another place; but shall fall to the Charge itself, which I will faithfully lay down in his own words, and the rather, since it is one main part of his Proof against *G.F.* that he is an Impostor, because he renders not the very words of Scripture, though words importing the same sense.

*Pag. 3. If you will but allow us competent Witnesses to prove that G. Fox killed a man, supposing we have seen him at noon-day thrust him through the Heart with a Sword, or if you will grant that we can read English, and know that A.B. is not C. O. then upon these Concessions we will undertake to prove, that G. Fox is a false Prophet, a Liar, or Impostor.*

This

This Reader is the Charge, And dost thou not think it is *rarely* drawn up? Well may I say rarely, for I dare say, it is the first of the sort that is extant in the World.

I must confess I am at a stand what he intends with his suppository Introduction to it; for I as little understand what the man means by *allowing Us Competent Witness* (when the *Us* are to see the thing done) as he can pretend Difficulty in the obscurest Passage in *G. Fox's Writings*: for either he should have said; *If you will but allow Us (to be) competent Witnesses*, supposing we have seen him at Noon-day, &c. or if, as by him already Phrais'd, viz. *If you will but allow Us competent Witnesses* (leaving out *to be*) then say I, it should be, supposing They, (and not We) have seen him at Noon-day, &c. for as exprest, they are competent Witnesses: But if this be so trivial, as that our time might have been better spent, and our Charity have overlookt it, as a slip of the Mans Pen, or in the Compositors Setting: Methinks, he was as lavish of his Time as penurious in his Charity, that, without any Just Provocation, he should trouble the world with an entire Book, containing little else but a Collection of such slender (at most) omissions, enlarg'd with his own *malicious Comments*.

Well, but it is now time, that we should see this wonderful discovery he has made of *George Fox*, and that so plain, as killing a man at noon-day (which unhandson Comparison is no mean Instance of his own vexed, base, and murdering Spirit) or as his Mathematical Demonstration, that A. B. is not C. O. for which peculiar and easie way of well-expressing of a Charge, we remain his Debtors.

To prove this Charge (the only thing we want, for of false Accusers and Accusations we have enough) he thus goes about it, to use his own words.

If *G. Fox* in matters of concernment, not only to mens Bodies and Estates, but also to their Souls and eternal Estates, affirm that to be true, which to your own Eyes is manifestly false, or that to be false, which is true. Again, If *G. F.* doth belye not an ordinary Person, a mortal Man or Prince, but God Almighty our Lord Jesus Christ, and the holy Ghost. Moreover, If he deal thus through Design and Purpose, then he is what I have said, viz. a false Prophet, Lyar, and Impostor with a Hypocresie.

This is but *Petitio Principii*, or a meer begging of the question, nothing is more proved here then in the Charge it self, nay it is but the Repetition of the Charge, expressed in other terms; Yet to it so expressed, I return in short thus much.

First, I deny that *George Fox* his affirming things to be true which are false, and false which are true, to be obvious to our Eyes or Sences; for we can see no such thing: And since we are so to see them, in order to the Conclusion, it follows, that *he is no false Prophet, Lyar or Impostor by his own Rule.*

But Secondly, I utterly deny, that *George Fox* so affirming or asserting, supposing as our Adversary says of him, renders him either a *false Prophet* or *Impostor*; since he only is a false Prophet, that either runs to instruct or teach a People, and not sent of God, but speaks other mens words, not his own Visions; or who prophesies such things to come, as never come to pass, but happen quite contrary, in neither of which acceptations is *George Fox* proved a *false Prophet*: therefore none. The like may be urged to clear him from Imposture, since he only is an *Impostor* that assumes to himself the Dignity of an extraordinary *Ambassador* from God, and proves a *Cheat*, as *Simon Magus* among the *Samaritans* and *Romans*, *Mahomes* among the *Turks*, and the late *Jew* in *Italy*. So that if *George Fox* had singly affirm'd that to be true which were false, it prov'd him no *False Prophet* or *Impostor*; And therefore our Adversary shews himself a raw Disputant, and meer Novice in the sound framing of an Argument; For what man, that understands an Horse from a Cow, would thus argue; If *G. Fox*, in matters of concernment not only to mens Bodies and Estates (then in matters of concernment, in part to mens Bodies and Estates) affirm that to be true which is false, he is a *false Prophet* and *Impostor*; He might as well have said, if *George Fox* affirms he gave ten pound for an Horse, when he gave but five, then *G. Fox* is a *false-Prophet* and *Impostor* with a witness; But I think, it will not hurt us, to let him have to himself the whole Reputation of this kind of proving to Peoples senses the Truth of his Charge, who, had he not been void of all Sence himself, and Reason too, would never have suffer'd so much weakness and untruth to pass the Press without Correction.

Nay though he could make it appear (which neither his wickedness

ness nor prejudice will ever be able to do) that *G. Fox* has designedly and on purpose belyed the Almighty God, the Lord Jesus Christ, and the holy Ghost, as he chargeth him to have done; Yet still I affirm, that he could not properly & strictly be tearmd a *false Prophet* or *Impostor*, though all but such, would justly conclude him as wicked, as our Adversary is malicious: for might not a deboist fellow, that mocks at God and Godliness, when he kills, lyes, or commits Adultery, say in his defence, as the Apostle did, on a more serious account, in another case, that his Spirit was willing to have avoided such things, but the Flesh was weak, and that it was not he, which did those things, but sin in him, hereby belying the holy Ghost, which in the Apostle intended quite another thing: Yet I hope, none in their wits would count such a fellow a *false Prophet* or *Impostor*, though very *impious and prophane*.

And that there are too many, who from *Nathan's* words to *David*, in the case of *Uriah's* Wife, and from the liberty taken by some of the Ancients, have interpreted and concluded, that their boundless Lusts are by Scripture irreprehensible; thereby making at first sight the holy Ghost an accessory to their licentious practices, who was the Author of the truth therein contained, (which is belying him with a Witness) I suppose, our Adversaries Observation in the World cannot but give him to understand; Yet how we can properly Character such *Libidinoso's*, or inordinate Persons, *false Prophets*, or *Impostors*, is left with the ingenious Reader to consider.

I hope by this time, the Way he takes to prove *George Fox* what he wickedly sayes him to be, is evidently detected of Insufficiency, and that upon his own positions, *George Fox* can not be concluded either an *Impostor* or *false Prophet*. I shall now make it appear, that he is as well mistaken in the proof of the Truth of his Charge, as in the way he took to state it, and that no man in that compass, could well have manifested more Weakness, Folly, Malice and Untruth (as well in defending of his own, as in opposing our Principles) then this our Adversary we have in hand.

To follow him into every Absurdity, would not only be more

then he deserves at our hands, or any mans that loves time better then to lose it ; But it would needlessly swell the Discourse, beyond both my Intention and the Service it is designed to ; I shall therefore contract and divide his exceptions to *George Fox's* quotation of Scriptures into these three sorts.

1. Such as may refer to Doctrinal Difference, I mean wherein he opposeth us.

2. Such as refer to his Socinian Interpretation of the Scriptures, wherein Christ's Divinity is asserted, where we oppose him.

3. Such as are meerly trivial, in which there can be no pretence for accusing *George Fox* of any alteration, as to what himself judges generally to be the sence of the places, only perhaps a transposing of the words, or the using of a word of equal force, but not the same, no wayes detracting or varying from the mind of the Scriptures.

But that a man should make fifty Cavils, and faithless number doctrinal, or to any solid purpose, *besits no man that loves to be profitably employed ;* but it therefore suits him, *that is so over-run with the Lazy,* as I am really perswaded, he busies not himself in one serviceable Work in a week together ; *only sits upon his own Saturnal Dreams till he has with difficulty hatcht them into some seeming consistency, and then they are so flutter abroad upon his paper wings (scarce good enough for waist) to the shop, which traffiques in such kind of ware) till persecution comes ; with the Scorch of which they are wont to singe and wrap up like a Scrole ;* But enough of this. Now for his Doctrinal Exceptions.

He begins with what we confess to Gods Glory to be our beginning, and stumbles at it, as much as did the Jews of old ; I mean Christ Jesus, the great Son of Righteousness, and Light of the invisible and spiritual World, by which the invisible Souls and Spirits of men come to obtain the saving Knowledge of God, and what is required from them, in order to their eternal Salvation. What can we expect then but Darkness, from him that seeketh to disparage the Light. But let us hear him.

*The first Scripture which I shall pitch upon as misrecited (in his Language (that is George Fox's) perverted and corrupted) shall be that in*  
John

*John 1. 9. he cites it almost as often wrong as right. The Scripture runs thus in our translation, That was the true Light that lighteth every man that cometh into the World. (A long Porch, where's the House) says he, in the Greek it is coming, (not that cometh) and so it may refer to light as well as man; But George Fox hath it thus, John said, Every man that cometh into the World is enlightned, and several sayings of the like tendency. But now hath he observed that Exactness, which he requires in others? may there be no Difference between lighteth and enlighteth, must every man of necessity be enlightned because the Light lighteth him?*

Wonderful Distinction! Certainly this man sets up for a new Class of Criticks: I wonder into what Labyrinth he hath travell'd for this notable gloss! a body would think he had left his Wits (if ever he had any) behind in exchange. But I answer,

I look upon it as conceited and presumptuous, for any man to undertake what he cannot prove, and not less base, to affirm a man mis-cites, perverts and corrupts Scripture, when he renders the genuine sense of it. And this I briefly prove,

If I grant to this *Pseudo-linguist* that ἐπιφωτεινός is a Participle, and not a Verb, as our English renders it; what then? must it needs follow, that it refers to τὸ φῶς and not to πᾶσα ἄνθρωπον? Has he made no better use of his *Greek Grammar*? 'Tis strange that any man so mean in that Tongue, should undertake to thwart the current of all indifferent Translators, whom he sticks not to make use of at other times.

I have taken a view of the most and best Editions, both of *Greek, Syriack, Arabick, Ethiopick and Latine*, I could at present find; besides, several other Languages, amongst others a *Gothick and Anglo-Saxonick Testament*, which I suppose I understand as much as he doth *Greek*, or thereabouts, which I shall also produce for satisfaction.

### *The Greek.*

Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον

*He was the true Light, which enlighteth every man coming into the World.*



*The Syriack Version has it, Omnem venientem in mundum; All coming into the World: Which sayes Drusius, is sufficient.*

*The Arabick hath it thus, That was the true Light, which enlightens every man: making coming to begin the next verse, which I suppose was a Mistake in the Version of it; however, it gives no force to our Adversary, since he is said, to enlighten all men before his coming, or being come into the World is mention'd by the Evangelist, in him was Life, and that Life was the Light of men; he was the of men.*

*In the Ethiopick Version we find it thus, And he is the Light of Righteousness, which enlightens all men coming into the World.*

*Which Luther renders thus.*

*Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.*

*Luther.*

*He was the true Light, which enlightens every man that comes into the World.*

*Which Erasmus renders thus.*

*Erat lux illa, lux vera, quæ illuminat omnem hominem venientem in mundum.*

*Erasmus.*

*That Light was the true Light, which enlighteneth every man that comes into the World.*

*Which Beza renders thus.*

*Hic erat lux illa vera, quæ illuminat omnem hominem venientem in Mundum.*

*Beza.*

*This was that true Light, which enlightens every man that comes into the World.*

*Montanus thus.*

*Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.*

*Montanus.*

*He was the true Light, which enlightens every man that comes into this World.*

*The Italian Version thus.*

*La vera Luce, era quellach, illumina ogni huomo che viene all mondo.*

*Italian.*

*The true Light was that which enlightens all men which come into the World.*

*The*

*The Spanish thus.*

Aquella Palabra era la luz verdadera que a lumbra a todo hobre, que viene en este mundo.

*Spanish.*

*Which Word was the True Light, that giveth Light to all men that come into this World.*

*The French thus.*

Ceste lumiere la estoit la veritable, qui illumine tout homme venant au monde.

*French.*

*That same Light is the true Light, which enlightens all Mankind coming into the World.*

*This a Translation in 1631.*

La vraye lumiere estoit celle qui illumine tout homme, venant au monde.

*The Translation in 1631.*

*The true Light is that which enlightens all Mankind coming into the World.*

*This a later Translation 1638.*

Elle estoit la lumiere veritable, qui illumine tout homme, venant au monde.

*The Translation in 1638.*

*That was the true Light which enlightens all Mankind coming into the World.*

*High-Dutch, or German, thus.*

Das war das Warhafftige Licht, welches alle Menschen erleuchtet, die in diese Welt kommen.

*German.*

*That was the true Light, which enlightens all Men that come into this World.*

*The Low-Dutch thus.*

Dat wareachtige Licht was dese die allen Menschen verlicht komende in de Werelt.

*Low-Dutch.*

*This was the true Light, which enlightens all Men coming into the World.*

*Anglo-Saxonick.*

Soth leoht wæs that onlyht ælne cumendne man on thisne Middan-card.

*Anglo-Saxonick verbatim.*

*It was the true light, which enlightens every man coming (or coming man) into this World.*

I know not any Versions or Copies extant but what are of the same

same import with these already cited. That which seems further necessary is, what hath been the Judgment of Ancient and Modern Writers in the Point.

*Gregorius Nazianzenus*, concione de Baptismate, is very express in this particular, τὸ ἀληθινὸν φωτὸς τὸ φωτίζοντος πάντα ἀνθρώπων ἐρχόμενον εἰς τὸν κόσμον.

*Chrysostom* largely and earnestly discusses this thing, and concludes, that ἐρχόμενον ought to be joyned to ἀνθρώπων and not to φωτός and in explicating this Question, *Whether then is not every one* (savingsly) *enlightened?* he very truly and to purpose saith, It is not any defect in the Light, but their fault who will not admit of it, and yield to it; Ἡ μὲν γὰρ χάρις ἐκείχεται, πάντας μετὰ τῆς ἰσῆς καλῶσα τιμῆς οἱ δὲ ἐκ ἐβέλοντες ἀπολαύσαι τῆς δωρεᾶς, ἐαυτοῖς δίκαιοι τούτων ἂν εἶεν λογιζάμενοι τὴν πῆρσιν, which is as much as to say, The Grace is impartially shed abroad (or held forth) unto all; but who wilfully refuse that Heavenly Gift, must impute their Blindness to themselves.

Thus also *Lactantius* taught, withal, not only applying the Participle ἐρχόμενον to ἀνθρώπων; but in Honour of that Light, asserts it to have an ἐνεργεια, an Efficacy, or effectual Operation in all such as believe in it, and walk up to it.

I shall now briefly touch upon the Opinion of some approved Men of Learning in this Point.

*Erasmus* gives this paraphrastical account upon the place, 'Non erat *Johannes* lumen illud de quo loquor, *Erasm.* in *John.* 'nam lumen hoc, de quo loquor, erat lumen verum 'quod illuminat omnem hominem venientem in hunc mundum. Making the Evangelist thus to speak, *John* was not that true Light, of which I speak; for this Light I speak of, was the true Light, which enlightens every man that comes into this World. And answering the same Objection (as our Adversary maketh) *Ambiguitatem sustulisset addidit articulus*

τὸν ἱεχόμενον: that is, The Article τὸν not being in the Greek, renders the sense too ambiguous.

Beza is peremptory in the matter, for making the objection our Adversary doth, he answereth; Venientem in mundum, ἱεχόμενον ἢ τὸν νέον, id est, nascentem, ut explicat Christus ipse hoc dicendi genus infra. 18. 37. Et additum est ἱεχόμενον partim emphatico Pleonasmō, partim ut tollatur Judæorum et Gentium discrimen. *Act.* 10. 35. *Rom.* 11. 25. & *Gal.* 13. 26. Quod autem nonnulli Participium ἱεχόμενον putant posse ad τὸ πᾶς: referri, ut ita convertas; Hæc erat illa Lux vera, quæ, veniens in mundum, illuminat omnem hominem: id, inquam, videtur violentum & tractationem hujus argumenti, id est, manifestationes Christi confundere; Malo igitur significari, nullum hominem nasci hujus Lucis expertem. Coming into the World, that is, being born, as Christ himself explains this manner of speaking below in the 18th cap. 37. vers. And that is added partly by an emphatical redundancy, partly to remove that distinction which was between Jews and Gentiles. *Act.* 10. 35. *Rom.* 11. 25. & *Gal.* 3. 26. But because some think the Participle ἱεχόμενον may be transposed to τὸ πᾶς: to be construed thus; This is the true Light, which coming into the world, enlightens every man: but with me it seems to confound the handling of this Argument (that is of Christ's manifestation) as unnatural and extorted. I had much rather it should signifie, that no man is born void of this Light.

*Maldonatus*; whom *Crellius* often cites with great respect, sayes; *Quem sensum Cyrillus et alij quidam in Joan. cap. 1.* secuti sunt, estq; non falsus, non absurdus, sed mexicana sententia non proprius. Nam ut alia non esset ratio, nomen hominis proxime adhærens jure sibi hoc participium vendicaret. Et Christus non solum in hunc mundum veniens, sed et postquam venit, et antequam veniret, erat Lux vera quæ illuminabat omnem hominem venientem in hunc mundum. Et alij Auctores omnes ita intellexerunt, ut non Christus veniens, sed Christus omnem hominem venientem in hunc mundum dicatur illuminasse, *August.* *Chrysost.* *Beda*, *Theophylact.*

*Enthym.* That is to say : Which opinion *Cyrillus* and some others followed, and it is neither false nor absurd, but in my Judgment not proper : For, though there should be no other reason, *Man, being the next Noun, should of right challenge this Participle to himself.* And *Christ* was, not only when he came into this World, but before and after he came, the true Light, that enlightneth every man that cometh into the World, And all other Authors, as *Augustin, Chrysostom, Beda, Theophylact, and Enthymius &c.* understood it thus ; It can not be said, that *Christ* coming into the World enlightens all men, but that *Christ* enlightens all men coming into the World.

And of this mind also is *Drusius*, upon the text, *Drus. in ' omnem hominem venientem in mundum ; Satis erat omnes 78. c. 1. ' venientes in mundum. Sed homo dicitur antequam ' in mundum venit : in mundum venit cum nascitur. ' Igitur homo veniens in mundum, non est homo simpliciter, sed ' homo natus, aut qui nascitur. Ebraei tamen בא עולם vo- ' cant omnes homines. Lib. Musar. c. 5. Si congregarentur ' omnes venientes in mundum, ad creationem pulvis et ad infun- ' dendam animam, non possent. In Munere novo (Liber est ejus ' nominis) videbunt omnes venientes mundi, i. e. in mundum, ' 78. 2. & alibi sæpe. Phesicta 2. 1. Testimonio sunt omnibus ' venientibus in mundum, quod inter eos sit Divinitas. That is ' to say : Every man coming into the World, sayes he, All co- ' ming into the World, had been sufficient. But he may be called ' Man before he comes into the World : he comes into the World ' when he is born ; Therefore Man coming into the World is ' not simply a man, but a man born. But the Hebrew call all ' men בא עולם that is, coming or being born into the ' World. Lib. Musar. c. 5. If all that come into the World, ' should meet to make a Flea, and to infuse a Soul, they could not ' do it. In Munere novo (a Book so called) All coming of the ' World, that is, into the World shall see, 78. 2. and often else- ' where. Phesicta 2. 1. All coming into the World have a testi- ' mony, that there is a Deity among them. Thus much concern- ' ing the sense of Learned men upon the place controverted, ' which if it doth no good, will I hope do no hurt, though a man ' would*

would think that so many able to teach him Greek, might conclude him, unless he has more to tell us, then in his late Libel.

Overlooking then some other Authors, I shall, as I am able, give my own reasons, why *isx<sup>h</sup>elation* more properly belongs to man then Light.

First, If *Ch<sup>ist</sup>* be that true *Light* by way of eminency, which not only the Scriptures most plainly character him to be, but all *Criticks* and *Interpreters* agree to be the import of the place, then will it necessarily follow upon their notion, who generally make coming the participle of *Light* rather then *Man*, that true *Light* never saw the *World*, or rather the *World* true *Light*, till the *Messiah's* visible coming, and that consequently all *Antecedent* *Livers* to his external appearance, however good and holy men, were destitute of the true or saving *Light*, as having never rose upon them, nor they been illuminated or refreshed with the *Divine* *Light* and *Heat* thereof; which, as it is a most irreverent thought of *God*, and uncharitable towards many deceased *Generations*, so it is forever to be exploded for false, and inconsistent with the impressions incident to every man, as well as the testimonies of the *Scripture*. For who living can believe, that before the *Messiah's* coming there was not a sufficient *Light* given to those holy *Patriarchs* and *Prophets*, which if true, *Christ* as that true *Light*, by way of eminency, must have been before such manifestation. We shall easily grant, that in reference to the transcendency of its appearance, as to what had been, it might be said more eminently to come at that time, but to exclude all lesser degrees of Illumination by the same saving *Light*, antecedent to its brighter Discoveries in that day, we can never do; but do and shall maintain the contrary, knowing, that it is not a distinct, or other *Light* that saves now, then formerly did; but a more large Discovery of the same.

To which agrees that of *Christ* himself, *Joh. 8. 56. 58. before Abraham was I am; Abraham saw my Day, and was glad; And that of the Apostle 1 Cor. 10. 4. for they drank of that Spiritual Rock that followed them, and that Rock was Christ. The Way of the Just is a shining Light.*

2. Besides, what shall we say upon their Transposition of the  
H 2 words,

words, as to the time then present? I mean when the Light after their sense, *was coming into the World*; for that the Scriptures will be most false, methinks they themselves should see; since it is notorious, *that neither whilst he was coming, nor come, one quarter of Mankind was any whit extraordinarily enlightened, much less savingly by him*; but they remained Infidels as before.

3. Nor is this all, for at this rate, *We*, since his Departure, are left as destitute as they before his coming, and as they who heard not of him, when he was come, were wholly ignorant; for how is it possible, upon their Interpretation, that we should have any saving Light? Christ, in whom was that excellent Light and Power, is gone; Say they, the Scriptures in many points are left dubious, as *Peter* testifies of *Paul's* Epistles; Say I, neither is there any unerring Interpreter or Guide to be obtained at this time a day (Say they again.) *Certainly then, there can be but little true Knowledge, sound Faith, or well-grounded Comfort in so ill-founded a Religion, whose Belief is a kind of Fiction, and their Hope but a better sort of Despair.* To conclude.

4. We therefore think it a wrong done to the Text, because of the Participles unsuitableness to Light, and its natural agreement to Man; for men are continually coming into the World, and *as such enlightened*, which can not be said of Light in their sense. The Messiah don't visibly appear as formerly; That Light is ecclipt, as he himself said it was convenient to be, or the Comforter would not come; *but that Divine intellectual Light, which was most excellent, he promised should endure with his to the End*; by a degree of which also the holy Patriarchs of old saw the Glory of his Day, and Evangelical Dispensation, though as to the then State of the World, it was altogether unfit for it; wherefore it is said, that they desired to see his Day and saw it not; How? *Did they not see it as to themselves? By no means*; for many of them saw it, *but they never saw it break forth as Gods Dispensation to the World* (though they much desired it) because of the Worlds incapacity to receive it.

What shall I further say? If *coming* cannot so properly be said of Light in their sense, as of Man in ours, (since so every man



man in all ages comes to have the benefit of that Light offer'd unto him, which in the other sense must be lost to thousands, or they loose the advantage of it (being not then born in that Age, in which that Sun (though for a little season) was pleased to visit the World) then let it not be *Light coming*, but *Man coming into the World*. In short, take it in their sense, and one Age is hardly benefitted, take it in ours, and all mankind is illuminated.

As to the drift of our Adversary in his Transposition of the Participle, viz. *the Divesligating Christ of all Right to Eternal Divinity*, (which is the *Snake in the Grass*) I shall anon sufficiently I hope, vindicate that great Truth, though I cannot but wonder, since we without damage can allow him, that the Words may be true both wayes, as I have already, and may yet further demonstrate, that he would desire only to receive them in one, as if on purpose he had a mind to dethrone him from the *Seat of his Eternal Majesty*; For what if John had chiefly intended a Description of the Heavenly Structure of the New World, and Christ to have been the Enlightner of all that come into it; and further, that the Messiah then coming was Author of that most excellent Creation; must it needs therefore follow, that he was not antecedent to that work, that he never enlightned the Fathers and holy men of old, with a sufficient measure of that same Divine Light, which without measure appeared in him, and far greater then before to the Sons of men? I appeal to any modest intelligent man, if this be not Ingratitude, nay Sacrilege in the highest degree. Certainly therefore it can be no Injury to the Scripture, if we say, That He, who enlightned the Patriarchs and Prophets of old, hath in a more excellent manner, and suitable to the Spirituality of his own Divine Nature, revealed himself in this Gospel administration, the which may aptly be compared to a well-built Temple, which has been of old begun, but left to these latter daies of Christ's more eminent manifestation to superstruct, compleat, adorn and fit for him the eternal Light of Life and Righteousness to be worshipped in; so that there is a great Difference, as *Gratius* in other words doth well observe, between the Beginning of an administration, and of the Author of it. That might be the Beginning of those large Discoveries, but not the Light that gave them; and consequently, notwithstanding

John

*John* should have intended a Divine Creation, yet it will not necessarily follow, that the Light, which is that Creator, was not in being antecedently to that Divine Creation; and so God both by pre-existence and omnipotency. But I shall say no more of this, I mean the transposition of the Participle *ἐκ τούτου*, till our Adversary sayes more to the contrary, if we may then think it worth our notice.

But it may be fit to observe, that the man shows a wavering in his own Judgment, which is not only manifest from his saying, *It may as well be referred to Light as Man*, but in a manuscript to a Friend of ours, he affirmed it to be unreasonable, to refer coming to *Man*, and not to the true *Light*; All we can say is this, that though it show him to be unsettled in his own thoughts, yet he was willing to be a little more modest in print than in his manuscript.

For his Distinction between *Lighteth*, and *Enlighteneth*, I confess my self troubled, not at his great Skill, but Folly; It shows, he would say something, if he could tell what, and to use a familiar Proverb, The poor man will be playing at small game, rather than stand out. Then, let's to the Word, since he would be thought a *Critic*.  *φωτίζει* we read in Greek, in the Latin *illuminat*, and should in the English *enlighteneth*; the defect is not in the *Original*, nor *Latin versions*, but our *English* only. I perceive, whether it be *Original*, or *Translation*, which makes most for him, that is the *Infallible Text*, till it happens to contradict him, and then, if in the *Original* the Word is foisted in, or thus to be transposed, or rendred; if in any of the versions, then, it is not so in the *Original*, it is lamely rendred, and the like. But this Challenge I make to the man, that if he can find one version in three (and three to one that's odds) which rendres it different from what we understand by it, I shall acknowledge him a *Critic*, and our selves ignorant in words. All the Greek Copies and Latin Translations, I ever saw or heard of, import no other thing then *Illumination*, or *Enlightning*. All that I have hitherto mentioned, so give it us, *qui illuminat omnem hominem*, &c.

That this is the constant use of the Word throughout both the Old and New Testament (so called) is evident; It is said

said of Jonathan, that after he had tasted a little of that 1 Sam.  
honey, into which he put his rod, his eyes were enlightened, 14. 22.

אֲרוֹ עֲנֵי quia illuminati sunt oculi mei. See,  
saith Jonathan, I pray you, how mine eyes have been enlightened.  
The Chaldee version hath it, illuxerunt oculi mei, how my  
eyes shined; The Syriack thus, my eyes have received light: The  
Arabick thus, quomodo illustrata est acies mea, how is my Eye-  
sight clear'd; but the Septuagint expresseth it thus; ἰσὺ δὲ δὲ τοῦ  
ὁ καὶ ὁ δὲ τοῦ καὶ, behold how my eyes have seen; which in a  
mystical sense is the same now, for that eternal Light, or Word  
of Life, is that Honey out of that true Rock, and Milk that the Pro-  
phet exhorted the Jews to buy without money, and without price; And  
who taste of that in faith, receive that blessed effect, namely, true  
illumination. Thus Job, To bring his Soul from the pit, that is, from  
darkness, death and sin, לְאוֹר ad lucendum in luce viventium to  
be enlightened with the light of the living. The Chaldee has it  
after this manner, that my Soul may shine by the Light of the  
Living: The Syriack and Arabick, that is may see the Light of Life,  
Job 33. 30. and upon v. 28. which speaks to the same purpose, sayes  
Vatablus, De luce illa celesti intelligit, fructur Dei conspectu.  
Which is, He means by that heavenly Light, he shall enjoy the pre-  
sence of God. Likewise David most emphatically useth the same  
Verb, and that to our purpose undeniably.

כִּי אֲתָה תִּתֶּנִּי נֵר וְיִתֶּנִּי אֱלֹהֵי יִשְׂרָאֵל הַשֶּׁכֶּרִי

Quoniam tu illuminabis lucernam meam, Deus meus  
illuminabit tenebrositatem meam: For thou wilt light, Psal. 18.  
my Candle; the Lord my God will enlighten my darkness. 28. 29.

The Chaldee has it thus, because thou wilt enlighten the  
Candle of Israel, which was put out in the captivity, for thou art the  
Author of the Light of Israel: The Lord my God will bring me out  
of Darkness into Light. A notable addition, at least explanation  
of the place, yet this is in the Chaldee version. The Syriack,  
Ethiopic and Septuagint are the same; the Arabick differs only  
in tenses, thou dost enlighten, for wilt enlighten, and he hath  
enlightened my darkness, for he will enlighten my darkness. And  
if the spirit of man be the Candle of the Lord, and that God  
only can light it, then certainly, since man's spirit is within

him

him, it is not more unsound, nor any more violating of Scripture sense, to say, *that God enlightens*, then that he lightens every man within, by communicating of his own Light to man's Spirit, which receiving it, becomes lighted by it, to all right Knowledge and good Works. Further, if *David's* darkness was within him, in his Soul and understanding, as certainly he meant it so, when he spake of it, *then must that Light which was to shine there, shine in David's Soul and understanding.* And what false Doctrine or English it is, or perversion of Scripture, to say that man is then enlightened, let sober people judge.

It is thus express in the Greek Copies of the New Testament also, and the Latin Versions of them, witness the Apo-  
*Ep. 1. 18.* *Stle Paul to the Ephesians*, *κατασκηνώσας τῷ ὁφθαλμῷ τῆς καρδίας ὑμῶν* &c. *illuminatos oculos cordium vestri.* *Beza* has *Beza* in it in his Copy and version, *κατασκηνώσας τὰς ὁφθαλμοὺς τῆς διανοίας ὑμῶν.* *illuminatis oculis mentis vestrae.* The *Syriack* has it, *that the eyes of your hearts may be enlightened*; The *Arabick* thus, *enlightening the eyes of your hearts*: The *Ethiopick* thus, *and may enlighten the eyes of your heart*; all agreeing in the Word *illuminating*, or *enlightning*, only one sayes of the heart, and the other of the mind, *τῆς διανοίας*, from *διὰ* & *νόος*, *νῆς*, that is, *mens*, or *the mind* of man, which indeed are but so many words to the same purpose; Certainly then this word *enlighten* is not of so dangerous consequence, nor inconsonant to Scripture Language, as this idle and ignorant Person would render it.

The like we find in the Epistle to the *Hebrews*; for  
*Heb. 6. 4.* *it is impossible for those being once φωτισθέντες, illustratos, or insinied*: But, sayes *Beza*, *illuminati, enlightened*, if they fall away to renew them again, &c. they change in their cases and words, but not sense; for to shine in the understanding, or lighten the understanding, or enlighten it, with me are the same, that love time better and my own reputation, then to loose both by vain conceited distinctions, that only show the emptiness of the head from whence they come.

The like we may read in the tenth Chapter of the  
*Heb. 10.* same Epistle, But call to remembrance the former  
 32. *days, ἐν αἷσι φωτισθέντες, in quibus illuminati, in which ye were enlightened*, sayes *Montanus*; *quibus postquam*

*quam illustrati fuissetis*, by which ye were shined into, sayes *Beza*, that is, *enlightened* say I. To which agree most of the versions made use of in this Discourse, whether Oriental, or any other; Also *Zegerus*, *Drusus*, *Grotius* and others are wont to give this Interpretation upon it, both in their places before mentioned, and else-where, that *φωτισειν* imports as much, as to *enlighten the eyes of mens understandings unto the Knowledge of Christ*, also to *indoctrinate or baptize them into the Knowledge of Evangelical Truths*.

*Crellius* shall conclude the matter, who in his Comment upon that place of the *Hebrews* saith; *Crell. in Epist. Illuminati: Luce nimirum Evangelica, per quam, ad Heb. c. 10. ut Apostolus loquitur, Vitam et Incorruptibilitatem Christus illuminavit, per quam omnes errores, omnem mentis caliginem, cæcitatem expulit.* The English Construction is; *Enlightened*, that is to say, *with the Gospel-Light*, by which (as saith the Apostle) *Christ brought Life and Immortality to Light*, and by which he expelled all Error and all Darkness and Blindness of Mind. Certainly, he was for Illumination, and such too as is infallible (a stumbling block to our *Erroneous Adversary*, and his Brawling associate, T.F.)

By which it evidently appears, that not only the word *φωτισειν* in the Text controverted, whether as *Verb*, *Adjective*, or *Participle*, signifies; and is used to express what *We* understand by *Illumination* or *Enlightening*, and so rendred by *Translators* and *Commentators*; but also the Holy Penmen have employed it to that very purpose, in most of those places throughout the New Testament (so called) wherein they have treated of Divine *Enlightenings*, *Inspirings* or *Illuminations*. But after what hath been urged in defence of our use of the Word, and for which he impertinently reflects upon *G. F.* What, if I should grant him his two empty Exceptions (that are like Wasps without stings) *viz.* *Coming* to refer to *Light*, and that *Lighteth* and *Enlighteneth* are different Terms. First as for *Coming* its referring to *Light*, it would amount to no more then this, that being to give an account of the Evangelical Testament, and Gospel administration, he might tell us, *that the breaking forth, Appearance or coming*

ming thereof gave Light to, or illuminated all men; or, God was now fulfilling his Promise by his Son; namely, that he would pour out of his Spirit upon all flesh, that is, every one should be enlightened with that blessed Son of Righteousness, who then rose in a more extraordinary manner then before. Now, this being the best use that could be made of referring Coming to Light, and not to Man; what great matter should we loose by it. O, say these followers of Biddle, and mungrel Socinians, but we should get by it; for we should thereby be in hopes of shutting Christ out of all pretences to an eternal Divinity, by restraining his beginning to Christ's being born of the Virgin. By being with God, we should have it, that he was bodily taken up into the highest Heavens, and there personally taught by God, upon solemn Conference betwixt them, what He should do on Earth, where He received his Verbal Commission, and descended.

And by the Words, being God, that upon his doing what was commanded him, here in the World (for his Faithfulness) he was godded, that is, not a God by Nature, but by Office, by Favour, and Acquisition. O strange Imagination! Be these the men that are not for Meanings, Allegories, and strained Glosses, but the Punctual, Litteral, Rational Scripturists, whose Maxim is, *Non credimus quia non legimus*, We don't believe because we don't read it. If G. F. or any Quaker in England had undertaken to have imposed such an Interpretation upon the World, in favour of his Belief, how inflamed would our Adversaries have been against us? and that this Fancy should be the first Corner and Foundation Stone of their Building, is very unhappy: And I heartily pitty some of the first Inventers of this Notion (indeed a very Fiction) that being so very rational in some other Principles, especially against Infidels, Jews, Papists, and Atheists, they should notwithstanding draw a Cloud over the Brightness of their other Labours, by the unjustifiable Scandal, this one Conceit brings upon them, which I verily believe to be boyed up in the Opinions of several, by the Reputation that may be due to some other more scriptural and truly rational Doctrines.

Secondly, What if it should contrary to the current of almost all Versions, be allowed, that *coriscus* is *Lightesth*, and not *Enlightened*? For my part, I see no other loss in it, then that it is  
not

not so forceably exprest; For man being composed of Soul and Body, the Soul is the Interior, the Body is the Exterior part of man; So that when the Body is lighted by the Sun, or any other Fire, we may say the External part is lighted about its business or occasions; and when the Internal part, the Soul, is lighted, *We may in reference to the whole man say, He is inlightued or lightened within*, because the Soul may properly be said to be internal or within, or the most hidden and Spiritual part of man. Behold then the redoubtability of this Adversary, his Will is good, I mean bad, as the Apostle saith in a more serious Case, *To will mischief to us was present with the man, but how to perform he knew not*; yet this pedling Controversist will be doing, though as little to purpose as need be: Witness one material part of his Observation against G. F. if it hath any matter at all in it, viz. that he changed the Phrase, and Tense or Time. Alas poor man! and what then? Ergo, saith he, G. F. is a False Prophet, a Liar, and an Impostor: boldly said; but prove it who can, or wil for him. But what then wil become of the man that would have the Text controverted thus rendred, *Hac est Lux illa vera que venit in mundum illuminat omnem hominem*: this were as ingrammatical altogether, but we spare him, though we must remember him; for we cannot esteem it Doctrinal Error for a man to mis a Tense, and would have him & all men know, that *our Religion stands not in Grammatical Tenses, but the Fear of God, and Faith in Christ Jesus, whose Blood cleanseth from all Sin such as walk in his Light*. Nor did the Prophets and Apostles stand upon Tenses, especially Jeremiah and John, whose Hebrew and Greek don't much exceed the Quakers English. G. F. was not sent to preach up Propriety of Speech, the World is but too Curious and Proud in such Human Science and acquisition; But like a Faithful Minister of God, by his Eternal Spirit and Power to turn People from Darknes to the Light (in which the Ransomed walk, with Everlasting Joy upon their Heads) and from the Power and Kingdom of Satan, which stand in the Lust of the Eye, Lust of the Flesh, and Pride of Life, unto God, and his Holy Kingdom, which stands in Righteousness, and Peace, and Joy in the Holy Ghost, Rom. 14. 17. And as such it is that G. F. is owned and respected with other publick Labourers amongst us, who seek not Honour from men, as our Adversary and most of the rest



- John 5. of men do ; but that which is from God, and his Wisdom, which  
 44. is first pure, then Peaceable, Gentle, and easie to be entreated ; which is not of this World, but by the Children thereof.  
 Isa. 3. of esteemed Foolishness and meer Enthusiasm, and that in a  
 17. way of Derision : and we know that we are of God, and the Generality of the World lies in Wickedness, either of Flesh or Spirit.

Having, I hope, sufficiently proved, that the Participle *ἐρχόμενον*, *Venientem*, or *Coming*, is to be referred to *Men*, and not to *Light* ; and that *ἐπιτίθει* is properly rendered *Illuminat*, and that *Enlighten* : Nay, in case they were not so, that it would prove little prejudicial to our sense (as the difference hath been already explained) I am now willing to make appear, That the Light, of which we have been so treating, is no natural nor created Light ; but, a *Supernatural and Eternal Light* ; which done, the Controversie, at least on this Subject, we shall conclude.

1. If man be enlightened by that Word, which  
 John 1. was with God, and was God, and that before the World was ;  
 1,2,3. then man is enlightened by a *supernatural and eternal Light* : but the Scripture in the first, second, and third verses of John's first chapter, proves man to be so enlightened, and that Light to be such, as before said ; therefore man is *Illuminated by a Supernatural Eternal Light*.

If he object another sense of these Verses, then the words simply and nakedly seem to import ; for instance, that the beginning there mentioned relates not to the World, and visible elementary Creation, but the invisible Creation, as I know is their common refuge. I Reply,

2. If all things were made by him, and without him nothing made that was made ; then, either John spake equivocally, not meaning what he said ; or else, plainly, and properly, and consequently all Things (of which the World is the greatest part) were made by him ; and therefore *He must needs have been before all created things*.

3. If

3. If he were that true Light, by way of exemption to all others (as the Socinians are wont to interpret God to be true God, John 17. 3. and there is no reason to the contrary) then was he Light in himself; and consequently, did not illuminate by a received or borrowed Light, from another; but ex se, out of himself, and from himself only, and therefore God; as saith John in his first Epistle, This then is the Message which we have heard from him, That God is Light, &c. The first Proposition is Scriptural, and needs no Proof; and 170.1. the second I prove thus,

4. If the Divine Life of this creating Word be that True Light by way of excellency and exclusion of all others, with which he enlightens every man coming into this World, then must he be Light in Himself, and from Himself; unless he can be Himself without that Divine Life which is in Him; which because he cannot, it will follow, that he is such a true Light as hath been asserted; and consequently, must be God, inasmuch as he, who is the Fountain of true Life, is God. Which I further prove thus,

5. If he, who is eminently that true Light, by whom only all Mankind is enlightened, neither is, nor can be that Light, as any part of Mankind, however immaculate (since so he would be a Light unto Himself, which is both absurd and impossible) then that Creating Word, which is that Divine Life, which is evidently that true Light, by which all men are enlightened, neither is nor could be a Mortal Man, however Holy; and properly therefore it was not Christ, as Man, but as God, that he was and is eminently the Light of Men. Which I further prove.

6. If that Light, in which all men ought indispensably to believe for Salvation, be the Light, with which men are enlightened; then are all Men savingly and supernaturally enlightened: But the Scripture here quoted proves the Light in which all should believe, and which illuminates all.

all to be the same; and consequently, the Light, wherewith men are enlightened, is Saving and Supernatural.

7. If that World was made by him, in which he was,  
*Verf.* and which knew him not; then, *because this elementary*  
 10, *World was the World in which he was, and Mankind then in it,*  
*those that knew him not, it follows, that this visible elementary*  
*World, and Mankind in it, were made by him; and if made by him,*  
*then necessarily he must have been before them: and since this Word*  
*is that Light, by which men are enlightened, it followeth,*  
*that they are illuminated by a Supernatural and Eternal*  
*Light.*

8. If to as many as receive him (the true Light en-  
*Verf.* lighting all) to them he gives Power to become the  
 12. Sons of God; then the way to be a Son of God is, *to*  
*obey the Light, or to receive and obey the Light is the*  
*way to be a Child of God; not born of Blood, nor of the Will of*  
*the Flesh, nor of the Will of Man, but of God; but the Scripture*  
*plainly testifies that to be the way: therefore the Light is Saving*  
*and Supernatural.*

Thus much in short from *Scripture*: I have a few Arguments to offer from Reason.

It is, I think, granted on all hands, That God has enlightened Mankind with some Light or other; the Question then will be this, What Nature this Light is of, Saving or Insufficient, Natural or Supernatural? I prove it to be Supernatural and Saving thus.

1. If the Light, with which God hath enlightened Men, were natural, then could it inform men only in and about natural Affairs; but we see that men do thereby in measure *know*  
*and discern things that are Supernatural; therefore this Light is*  
*not Natural, but is Supernatural, and consequently Saving.*

2. That it gives men some Knowledge of Divine Things;

I suppose all believe; however, I thus prove it: God gave it for some End, or no End; for no End we cannot, we dare not suppose; if for some End, then not in reference to Natural Things, because they are knowable by the Spirit of Man as such; *consequently it must be in and about things relating to Man's Duty to God and his Neighbour*, in which consists the Salvation of his own Soul: if so, then I prove its sufficiently thus,

3. Whatever God gives to any Man for any end, *is sufficient for that End for which he gives it him*: but God has given his Light unto men, in order to their Duty to Him and their Neighbour, in which consists the Salvation of their Souls; and consequently that Light is sufficient to that End.

That what God gives to any End is sufficient to compass it, I thus prove;

4. God requires all Men strictly to serve and obey him, and to work out their Salvation with Fear and Trembling; or else, their End shall be Destruction: but this the Almighty (with Reverence I say it) could not justly do, unless the Light with which he enlightens men were sufficient and saving: *therefore, unless our Adversary will impeach him of manifest Injustice, or deny that he thus requires men to fear him, and work out their own Salvation, he must grant, that not only God hath illuminated all men, but that the Light, wherewith he hath illuminated them to that great End, is Saving and Supernatural.*

*Object.* I know the Objection that is on these Occasions frequently started, viz. *How cometh it then that all Men have not a clearer View of this Light whereof you speak?*

But Men must have a care of concluding the Light ever the less Divine in it self, because of that dim and imperfect sight their own infirmities cause them to have of it; perhaps some are as incapable to behold the Light as it is, as an Infant to make  
a true

a true Prospect by the natural Day : Others are grievously infected with *Rumes, Bloodsheds*, and many other Distempers ; whilst not a few either wilfully close their Eyes, are blinded with Motes and Beams, run into obscure Places, or by their continued obstinacy in Wickedness, come at last wholly to lose both the Light, and their Capacity of seeing it. Such are those on whom the Night comes, in which none can work ; and this was impenitent *Jerusalem's* Case, which is too too frequently and lamentably paralleled in our days. Men must not think to see all at once ; and because their inquisitive, impatient and wondring Mind is not answered by whole heaps of glittering Discoveries ; *therefore, in a brittle unsubject Nature, fling off all regard to the Light of God, and vainly think to compass Salvation in their own unwarrantable strivings.*

Let men consider seriously their own dark state, how long the Light hath shined there uncomprehended ; and since it has pleased the Eternal God to visit them with such a Ministry and Testimony as turns them unto that blessed unchangeable Light, diligently to adhere to it, and be humbly contented to practice what they know (for, to that only End and Purpose does God cause it to shine in their Hearts) before they look after other Discoveries, *from that grasping, ravenous, comprehending spirit in man, which would know the End before it practiseth the beginning, which is cursed of God, and is for eternal Judgment ; this lost Adam his Paradise, and obstructs Thousands from entering into the Way of God at this very day.*

Wherefore Blessed are they, who knowing their own Weakness, wait diligently upon the Lord for such daily Dawnings of his own siving Light, as suit their own states, *as to their daily Temptation, Preservation and Increase in the experimental Knowledge of the Way of God :* Such are not wise above what's written in their Hearts by the Finger of God ; and speak and declare of God, and his Unchangeable Way, according as they have felt and handled ; I mean, *as He hath revealed Himself both in Judgment and in Mercy, through the in-shining Light of his Son.*

And this I publish to the whole World, *That I never knew God truly and heartily to be of purer Eyes then to behold Iniquity, I was never*

never conscientiously convinced of any Evil, I never was brought into true Repentance, I never experienced real Attonement, I never had right Faith in Christ, nor did I ever inwardly come to feel a cleansing from any sin, and a being justified by his Blood, by which to know him my Mediator, Saviour and Redeemer, but by the Reproofs of that Light wherewith Christ has enlightened me, and by turning to it, and walking in it with all Godly Fear and Subjection, according to its blessed Discoveries and Requirings. Wherefore I boldly call it, *A Sufficient, Saving and Supernatural Light*: And according to the truth of this, so let my Soul find Mercy with my God by Jesus Christ.

I shall sum up my Sence briefly thus.

All Mankind have been Benighted,  
 All Men have Degenerated;  
 In that State, all are Ignorant;  
 In that State, all are Corrupted;  
 And in that State, all are damned:  
*And this Certainly:*

God would have all men be saved;  
 But they can never be Saved,  
 Till they be Regenerated:  
 To be that, they must be washed;  
 To be Washed, they must Believe;  
 And to Believe, they must Repent;  
 And to Repent, they must see why;  
 And to do this, they must have Light:  
*And all this Certainly.*

This Light must give true and right sight;  
 This Light must be sufficient;  
 Then this Light is infallible;  
 Then this Light must needs be Saving:  
*And all this is True.*

This by their own Principle cannot be denied, as well as that it is true in it self.

I conclude therefore, That all men of themselves want Light; that God, since he would have all be saved, has given all Light; that this Light must give a certain Discerning; and that such as are guided by it are consequently certainly led. In short, The Light is both Universal, Supernatural, and Infallible.

That this is not our Judgment only, I shall mention a few of many, that assert it to be a Saving Light.

1. Thus believed *Origen*, *ὡς δὲ Ἐθρῶν ἐν τῷ Ἡσαία*  
*Orig. in* *ὡς προσέποιον παρατιθέμενος τὸ. Ἰδοὺ τὸ δεῖκναι σε εἰς ὧς*  
*Joan. c. i.* *Ἐθρῶν, τὸ εἰναί σε εἰς σωτηρίαν εἰς ἑκάστη τῆς γῆς —*  
*v. 9.* *ὁ δὲ σωτὴρ ἐνάντων τοῖς λογικοῖς, καὶ ἡγεμονικοῖς, ἵνα αὐτῶν*  
*ὁ νῦν τὰ ἴδια ὁρατὰ βλῆται, τὸ νῦν τὸ κόσμῳ εἰς ὧς. He is*  
 'truly called the Light of Nations, or the Gentiles, by *Isaiah*; I  
 'have given thee for a Light, to lighten the Gentiles, and for my Salva-  
 'tion to the uttermost parts of the Earth—But truly, our Saviour  
 is the great Light of the intelligible World, enlightening  
 those in the most excellent parts of their Souls, who are capa-  
 ble of Reason, that the Mind may discern and perceive to it  
 self those things that are most proper and worthy of mens pur-  
 suit after.

2. *Chrysostom* positively declared his Judgment in the Matter, as we have observed before.

3. *Erasmus*, upon the same place tells us, 'That  
*Erasm. in* 'its import, so far as concerned the nature of the  
*prim. cap.* 'Light, lies here; *Illa Lux, erat Fons Luminis,*  
*Joan. comm.* 'unde ipsi quoq; *Johanni suum fluxit Lumen*: That  
 Light was the Fountain of Light, from whence John  
 himself received that Light he had. If so, then a supernatural and  
 saving



*Saving Light*, then *God*, and consequently *more than a Man*; because as such, *John was before Him*, and could not be enlightened by him.

4. *Beza*, though he restraineth that *Light* to a particular Number, which is not the Point in Controversie, yet he confesseth it to be a *Saving Light*, at least, to as many as *God* hath destinated it: *Quasi de regenerationis gratia hic agatur, quæ Filijs Dei peculiariter est destinata.* *Bez. in nov. fad.*

5. *Tollet* speaks very notably on this occasion, *Sunt vero tres illius lucis proprietates: antiquitas, veritas, & communitas, quæ cum Johanni non insint, recte concluditur illum lucem illam non esse—quæ illuminat omnem hominem venientem in Mundum, non in Judæos solum, sed et in omnes gentes Lumen suum diffundit—Dicitur autem Lux illa omnem hominem illuminare, sicut & Sol, qui sufficiens lumen expandit, & omnes illuminat & omnibus propositus est, ut videant: quod si qui non vident defectus Solis non est; sic Christus in hoc Mundo, omnibus quidem hominibus, quantum est in se, et ex efficacia Lucis suæ lucet. That is, There be three Properties which are peculiar to the Light; Antiquity, which (sayes he else-where) is Eternity; Truth, by way of Excellency; and Community, in that all men who are born into the World partake of it, or are enlightened by it.—But that Light, like unto the Sun, is said to enlighten all men; who streams forth Light sufficient, that it may give Light to all; and he is set before all, that all may see. Thus doth Christ on his part illuminate all men with his Efficacious Light.* *Toll in prim. cap. Joan. com. pag. 39.*

6. *Maldonatus*, to the same purpose thus, *Non-nulli hoc de naturali rationis lumine intellexerunt. Sed minime dubium est de spiritali lumine intelligendum, de doctrina, de fide, de gratia, de vita illa de qua dixerat; & vita erat Lux hominum, Cypri. lib. 1. & Christus non solum in hunc* *Maldon. in prim. Joan. cap. comm. pag. 411, 412.*

'Mundum veniens, sed & postquam & antequam veniret erat Lux  
'vera quæ illuminabat omnem hominem venientem in hunc  
'Mundum. *Which is to say, Some have understood this place as*  
*treating of the Light of Nature or Reason; but, says he, there*  
*is little doubt, but it is to be understood of a Spiritual Light, of Do-*  
*ctrine, of Faith, of Grace, and of that Life, concerning which he*  
*(viz John) had said, and that Life was the Light of men, as says*  
*Cyprian lib. 1. — And not only as Christ's coming, but both before*  
*and after he came, he was the true Light, which enlightens every*  
*man coming into the World.*

7. *Varablus* has it in the same sense with *Eras-*  
*mus*, He was the Fountain of Light itself, 'Unde  
*Vat. in prim. mus, etiam Johannes quicquid habebat Lucis. From*  
*cap. Joan. com. whence John received what Lights he had.*

*Zegerus*, though not on these very words, yet  
*Zeg. in* to the context, *In him was Life, &c.* speaks thus, 'Et  
*prim. cap.* 'Vita erat Lux hominum, & Lux in tenebris lucet;  
*Joan. com.* 'illa inquit, vita per quam condita sunt omnia, il-  
'la vita quæ est Verbum, imo quæ Deus omnis Vitæ  
'Fons, ipsa semper fuit, & est Lux omnium hominum, quæ om-  
'nibus impertit naturalis luminis & gratiæ beneficium: & hæc  
'Lux in tenebris animarum nostrarum lucet, quas animas ob-  
'scurarat Princeps iste tenebrarum Diabolus. *And that Life was the*  
*Light of Men, and the Light shines in Darkness, &c. that Life, says*  
*he, by which all things were made, that Life which is the Word, yea,*  
*which is God, the Fountain of all Life; that very Life ever was and is the*  
*Light of Men, which furnisheth all both with the advantage of na-*  
*tural (or worldly) Light, and the Light of God's Grace: And*  
*this Light shineth in the Clouds, or dark places of our Hearts, which*  
*the Devil, that Prince of Darkness hath veiled.*

*Cameron* also is not forreign in his Exposition, but  
*Cam. in* seems to conceive the same thing; 'Etsi verum est om-  
*Joan.* 'nem humanæ mentis Lucem esse ab illo Sole, attamen  
*cap. 1.* 'intelligendum est præcipue de illa Luce quæ est ad sa-  
*comms.* 'lutem, & quæ sit ut tenebris peccati & mortis liberemur.  
And

And though it be true, that what Light man hath it proceeds from that Sun, yet it is chiefly to be understood of that Light which leads to Salvation, and by which we may be freed from the Darkness or Grave of Sin and Death.

Thus much as to the Judgment of these Grandees (in the World's account) as to their concurrent Exposition of this place, by which it may be seen, that *Mensumous* for acute Learning, have had that sense of the truth of the letter of the Scripture, which we have been reputed Hereticks, indeed what not, for maintaining as an Article of Christian Faith: It is to be hoped, that People will accept of Truth from them, if their Prejudice will not admit them to embrace it from us: but since it is not our Praise we seek, but the Glory of Him that made us, and the Salvation of others, we shall not be displeased if they receive the Truth at any hand, so they receive it as is in Jesus.

Here I would fain break off, but that I feel my self somewhat prest with a few Passages, which refer to the Light, towards the Conclusion of the Libel, that may not improperly be considered under this Head.

Certainly it would be thought very strange, and that I have spent my time as unprofitably as the Emperor that would be all day a killing of Flies, if at last I should make this man speak the Language of the Light, nay, to be a Defender of it too, against whom I have been all this while defending it; but who can help it, if men will self-contradict, and put Weapons into their Opposers Hands, to Disarm and Conquer themselves?

Though in one page he tauntingly sayes, *He is persuaded that some of us have such an Opinion of the Light, our great Fundamental, that though an Angel from Heaven should preach any other Doctrine, then that which G. F. hath preached, they could not give ear to it* (which Saying one would think abusive enough of the Light) yet he makes amends in the next, where he thus addresseth himself to us, *Or rather that so much re-* Pag.  
*proached Light; I appeal to the Light in every one of you, whe-* 39.  
*ther he is not guilty Himself in a much higher degree of such* things.

things as he condemns in others. *Monstrum horrendum!* What man of tollerable sense would thus write his own Reproof, and in less then two Pages give himself the Lye? But it is just with God that such men should be strongly infatuated. Is it not strange that he should mock at our desiring to be informed by the Light at the bottom of one Page, and make his own Appeal unto it at the top of the very next? Is it fit to direct us in and about what he writes, and not concerning the Writings of other men? or, Is it a true and approved Light when it concurs with him, and *but a weak, delusive, and what not Light when it leads us to oppose him?* But out of his own mouth let him be judged. I shall therefore contract the benefit I make of his own Appeal into these two Arguments.

1. That unto which he makes an Appeal must be capable of giving an Infallible Judgment, and so *a true Judge, or else he appeals foolishly*: But the Light within is that unto which he makes his Appeal, and we would not think him to do it to a thing not fit to give a certain Judgment; *therefore the Light is an Infallible Judge by his own Appeal.*

2. If it be appealed to by him as a competent Judge; nay, that by which we should satisfy our own Consciences, touching the things he layes to G. F.'s charge, namely, *Impostor, &c.* and since those things are of the highest nature in Religion, or against it, then will it follow, *that the Light is to be the Judge of George Fox, and not only of him, but concerning those weighty Points of Religion wherein he is abusively charged by the Libeller*: And if so, I would both tell him, That G. F. is pronounced not guilty by the Verdict of that Light, from which there is no Appeal: and Himself first guilty of charging him with what he has not proved; and secondly, of *Abusing, Degrading, and Contemning the Light*; and then, contradictorily to himself, of making his solemn Reference and Appeal to the Light, as the most Impartial and Unerring Judge.

Tell me now, what could we have said more in praise of the Light, so far as meer words go? and what could he have said against himself?

He

He further adds, *That 'tis the Protestant Principle, as well as ours; that it is evident by their dissent from the Church of Rome, who pretending to be the Infallible Guide in Religion; No, says the Protestant, Every man is Judge for Himself. Further, That God has for that End endued every man with such a Light of Common and Certain Principles, written in every man's Heart, that if a Prophet should come and give them a Sign or a Wonder, to draw them away from the observance of that Light, and those Principles, they ought not to adhere to that Prophet (see Deut. 12. 1, 2, 3.) Moreover, God, they say, has promised his holy Spirit to those that humbly implore it in the Obedience of that Light. Further, That we have entertained it under new Names; that the Contention between us and our Adversaries is about words; Natural Light, say they, quoting that in the Romans, For when the Gentiles, that have not the Law, do by Nature the things contained in the Law; they having not the Law, are a Law unto themselves: Divine Light, say you, John 1. 9. Is not the Difference betwixt you and others about Names; for whether God hath given it Men by Nature or not, it is of God, in respect of its proceeding from Him, and tending to Him. Thus an eminent Preacher in a great Assembly of late upon the Text, ' And so far the Quakers are in the Right, That every man hath the Motions of ' Good and Evil within him; which, in plain Cases of Good ' and Evil, Right and Wrong, will tell him, what he ought to ' do, and what he ought to avoid, by which he ought to be ' directed; and that his Conscience will acquit and excuse if he ' do the One, and accuse and condemn him if he do the Other.*

Thus far our Adversary and his eminent Preacher.

To the first I shall say, that taking it for granted, he is as Orthodox as a Protestant, whose Cause he would seem to vindicate, yet he grossly contradicts himself, compared with his several lessening Expressions of the *Light*: But I hope, now he has told us that both the Protestants and himself receive and assert the *Light* to be the right Judge and Guide, that both will never more be angry with the poor Quakers for being of that mind; And that our Adversary will particularly retract his Manuscript to G. W. in Defence of the Scriptures being the Judge, Rule, and Guide, or to that Effect.

As for his refusing us the Reputation of having shown them the Way to such Belief, saying, *It was alwayes theirs*; We are contented to sit down without the Glory of being so much as Instrumental to such Convictions. In short, *If the Light within be a more certain Ground then very Signs and Wonders*; Nay, *that excellent Gift, with which God has endu'd Man in order to the safe Conduct of his Life*, as our Adversary hath plentifully confess'd, then have we obtained our Post (*viz.* that the Light is an Infallible Guide) and need no more contend about what is so expressly yielded to us, and the accord confirmed by the Concessions of an Eminent Preacher too, whom I wish as Eminent a Practitioner and not less sound in his Life then Pulpit. But alas! such is our mans's Uncertainty to himself as well as others, that it seems Impossible with him, to write two Pages, and they not quarrel with each other, and both mutiny against their Author; for after his *Elogies* bestow'd upon the Light, he is once more come to unbespeak them, like the Sullen Cow, that spills the Milk she gives.

And that which is more to be wondr'd at, this miserable man begins to except against the Sufficiency of the Light, from those very Reasons, for which he seems to have asserted it at an high rate, thus; *And this helps me to shew in the third place, that* pag. 40. *you extend the Doctrine of the Light in every man further then you ought; for it is not to be extended to all Cases whatever, as if every man that attends to the Light in him, did certainly know, what is good, what is Evil, Right or Wrong in every Case.*

I heartily pity the man, and am really afraid he has overcharged the Strength of his Brain, for with me such manifest Contradiction is but a smaler degree of Distraction; I would fain have a rational Answer from him, if he be yet capable of one. How can the Light be a Judge of good and evil, and yet not be so, and all within the space of ten lines? If the Light, as by him acknowledged, be a Judge of Good from Evil, and the contrary, then in all Cases, where Good and Evil, Right and Wrong make up the Question, the Light cannot be seculded as wanting in true Judgment, because Good and Evil are part of the Question, in the granted Proposition; Deny that the Light is sufficient in any case of Right and Wrong, and deny all. But to me it seems very strange,

strange, that the very same Light, which was at t'other side of the leaf the great Judge of Doctrinal Truth, and with which God had endu'd men to their singular benefit, should at last be denied the Ability of giving Right Judgment in matters that strictly belong to Good and Evil. What is this but to say, it is a Judge of Good and Evil, But is not a Judge of Good and Evil God's Gift, to guide us, yet in many things it may err? Well, but what are all these things of moment into which this Light is unable to wade? O! many Difficulties, even Good men differ in their Judgments about them, so we see among the Saints at Rome, to whom Paul wrote, One (saith he) believes that he may eat all things, another who is weak esteemeth every day alike, Rom. 14. 2, 5. O stupendious Folly! This way of Reasoning well becomes him; for what is it but to say, This Light of which I speak, hath sufficiency in it to discover the nature of things of greatest concernment, but not these minute and trivial matters, he can judge of Doctrines, but not of Ceremonies, and can try Spirits but not Infirmities, whether they be such or not. But I hope that men in their Wits, and I write to no other, will never abandon their Reason so far, as to think those Persons not being as yet so clearly disentangled from the Jewish Ceremonies and needless Observations of that exterior worship, shall be interpreted a defect in the Light about difficult matters; for neither are such things difficult, but discerned to be sometimes the needless Scruples of Weakness, sometimes the dotage of Superstition, many times Will-Worship: nor can any blame be cast more upon the Light, or the Light justly suffer the Imputation of Deficiency, than the Eternal Sun, because some People have such sore Eyes as they cannot strongly behold the Light.

'Tis true, perhaps Abstinence may be both best, and often enjoined some Persons, either by way of Testimony against Excess in others, or having been too apt to give themselves an undue Liberty, and on all, that they may eat and drink in fear, as saith the Apostle; I keep under my Body, and bring it into Subjection, least having preached to others, I myself should become a Cast-away. But what then? Must the Light be no whit concerned therein because of the great Difficulty in the Point? By no means, the Light dictates and requires these things in their times and seasons, for



whatever our *Adversary* does, no sober man can believe that the *Light* is sufficient to the most weighty things that concern man's Salvation, and yet be unable to judge of those Differences mentioned by the Apostle, *which were such Weaknesses as needed Christian Charity to bear with them.*

Nay, it was by the *Light* that their Weakness was seen, neither could it have been born, or they ever have grown stronger then to place dissents in those trivial things, *but by walking up to the Light*, which was alone able to give them Right Discerning in the Case. I conclude therefore that in the Instance made by our *Adversary*, there could be no Difficulty too great for the *Light*, nay that *the Instance is so trivial in comparison of the excellent Knowledge, and Judgment which are received by the Light*, that it makes but the more for us to the disparagement of him that hath alledged it.

And thus much (though a Knock to himself, even whilst he thinks us under his blow) when he says, *And where is the Infallibility you speak of in particular Persons, in all Cases? I am persuaded if you consider this well, you will perceive that the Light in every man (especially in those whose Judgments have been prepossessed into false Notions, as many of you have been before you were Quakers) doth not teach him all things whatsoever, but all things that are necessary for him to know in order to a Holy Trust in God, and sincere Obedience in the general Course of his Life.* Well! before I would undertake Controversies, and thus give away my Cause, nay so wofully, yet frequently contradict my self, I would never write while I live. But to make my advantage of this too.

*Infallibility* of Persons any further then as they are joyned, and conformed to the *Light* of God, We never affirmed: and *Fallibility* of the *Light* because of the fallibility of Persons we never owned, and now deny as a most Ridiculous and False Consequence.

He tells us of Contrary Judgments in our Assemblies of Business, and from thence queries, Where is the *Infallibility* of Persons? What then, in case that were true, as we disclaim it? *Why I am persuaded the Light in every man doth not teach him all things.* This New Way of Demonstration I am a Stranger to; What

What is it but to say? *You sometimes differ, therefore the Light is fallible*: or thus, Every man that sins is enlightened, *therefore the Light in every man sins*; If this be Absurd and Wicked, let our Adversary purge himself as he can.

Well, *but Infallibility in all Cases* doth suppose, that though not in all, yet in many, at least in some Cases *men may be infallible*; If so, I ask, in what? Surely in those *wherein they walk conformably to the Light*: If so, then what's the Consequence but this; *When men live up in all things to the Light, they are Infalible*, but when they go from it, they are not. Surely then the man has but hitherto beat the air.

And why may We not make the most of what he says for us, and infer, If that before We were Quakers, and come to live under the holy Conduct of this *Light*, we were possess'd with false Notions, he means (or at least the Expression will bear it) that since we were Quakers we came to be possess'd with true ones. Well, but the extent of the *Light* is not to all things, yet, (says he) what is it to say I? why only to *what is necessary for him to know*, in order to a Holy Trust in God, and sincere Obedience in the general Course of his Life. Very well, I would now fain understand the Difference, of knowing all, or Right or Wrong, in all Cases wherein a man is concerned; and knowing all things necessary for him to know, unless he will confess, when he said the *Light* was not sufficient to determine the Right and Wrong of all Cases, that he meant of Cases that did not concern men to know; and then we will with him conclude so too. But if the *Light* be sufficient to discover unto man all that is fit for him to know, in reference to God, and his own Soul, and yet in some Cases it cannot determine the Right from the Wrong, in which man's Good is concerned, it is manifest to all the World, that this will be the direct Consequence, the *Light* is not sufficient to give men the Knowledge of all that is fit for them to know, but the *Light* is sufficient to discover unto them all that which is necessary for them to know.

But he is wonderful Jealous that We neglect the means the *Light* doth dictate unto us the great need and use of; namely, the Scriptures, and other diligent Study, and here he falls down right upon us: *Must God be bound with his Divine Light and Inspiration to supply the defects of our Idleness and Pride?* for when other

pag. men count it great Mercy in God, that he is pleased through  
42. the vilest means that may be, and through their earnest Study  
and Diligence, to grant them the Knowledge of his Will, En-  
lightening their Mind by his Holy Spirit; You must have it like the  
Angels that alwayes behold his Face by immediate Revelation, and  
without Labour and Industry.

Metinks he is both Angry, Uncivil, and Irreverent. An-  
gry, that others should enjoy through their unfeigned Repentance,  
and humble constant walking with that Holy Light, which con-  
vinced them those daily Discoveries from the Lord of their duty  
towards him, and all men, with renewed Refreshment and Con-  
solation, which he by all his poring, beating of his Brains, and daily  
striving can never obtain; But the Scriptures are herein fulfilled,  
the Holy Way the Kulsarons Eye did never see. Some would have  
the Kingdom of God by Violence, and many strove to enter, but could not;  
And that same Ravenous Spirit after Knowledge our Adversary must  
come to know judged, and cast out of himself, as what rob'd man of Pa-  
radice at first, and keeps Thousands out at this day, and see himself  
to be Low, and Empty, and Poor, and Naked, before he be exalted  
as Full, Rich, and wanting nothing.

Uncivil, that he should in that rough and reflecting manner  
upon us (who neither knows us to be idle, or Proud, and least  
of all in any thing which concerns him) but if our diligent wait-  
ing to receive from God Strength, Knowledge and Comfort  
(and not running in our Own Wills) be Idleness, in that Sense We  
evermore desire to be Idle. It is by the same figure that we are  
Proud, namely, We rejoyce with Boldness in the God of our  
Salvation, declaring to the World what God hath done for us  
not flinching in times of Tempest, neither suffering such Creeping  
Spirits as his to be owned by us, as men walking in the Light, and  
ransomed from this Ungodly World by the pretious Blood of the Lamb  
of God that takes away the Sin thereof.

Irreverens, in that he makes God to convey the Knowledge  
of himself through the Vilest Means, Vile had been more then  
enough, he might have kept Vilest to himself. I have not read in  
all the Scriptures of Truth any such Expression; 'Tis true, Da-  
vid in answer to those who counted his serving of God a Vile  
Thing, said then, He would be Vile still: but that is no Warrant.

And

And God's Judgment pronounced upon Eli's House, 1 Sam. 3.  
much less, *because his Sons made themselves vile, and* 13, 14.  
*he restrained them not; therefore have I sworn to the*  
*House of Eli, that the Iniquity of Eli's House shall not be* Rom. 1.  
*purged with Sacrifice nor Offering forever.* And the A- 26.  
postle Paul useth the same word in the same sense, *For*  
*this Cause God gave them up to vile Affections, &c.* Now for any man  
to expect that God by vilest wayes should make himself known  
is an unscriptural and irreverent Saying: but this may show  
how dark and vile the man is in the use of such unsuitable and  
unfavorable Expressions.

However, He once more hopes to make amends, *and if his*  
*last Will and Testament may stand;* I mean his last Account of his  
wavering Belief of the Light, then the Light is what we have  
said it to be, viz. *Supernatural and Saving.* Hear him:

*So now my Friends, I deny not that there is a Light in*  
*every man, which he is obliged, under Pain of the displea-* Page  
*sure of the Almighty, diligently to eye and follow; that so do-* 42, 43.  
*ing, it will lead him by degrees into all necessary Truth, and*  
*at length to eternal Life.*

A large Confession to the Light, and as large a Contradicti-  
on to pag. 38., 40, 41. which because we have already observed  
and improved to the benefit of our own Belief; let this suffice;  
that at last we have obtained what we have sought for, viz. *That*  
*the Light is a Saving Light:* I shall conclude this Subject with this  
friendly Caution, That they will ever hereafter do exceedingly  
well to remain constant to their own Grants, and not  
through any disgust at the use we have made thereof, *in re-*  
*handling the same Controversie, like Children, first give, and then take*  
*away again.*

And now let none be displeased that I have been so particular  
in handling this Point of the Controversie, which concerns the  
Light, since I confess it to be the most eminent Article of our Faith,  
*Christ the true Light enlightening every man that comes into the World*  
*with saving Light,* and therefore deserves of such as so believe, to be  
defended with all the Circumspection and Advantage they are capable of;  
*and I am not conscious to my self of any neglect in the case.* For what

con-

concerns the remainder, though I esteem it less worthy, yet not wholly unworthy our notice, and therefore shall briefly consider it, I hope to satisfaction.

His second *Doctrinal Cavil*, or that part of our Faith which he seems to single out for *Combat* is, *Not Swearing*, and that upon occasion of *G. F's* Complaint of the Translators in those *Pag.* words. *G. F.* saith, *1 Cor. 15. 31. I Protest by your Rejoycing, &c. now I Protest is added, for there is nothing for it in the Greek, καὶ ἡμεῖς ἀποσφρατίζομεν*: To which, that I may pass by his Reflections upon *G. F's* Greek, or rather the Oversight of some Transcribers, to be sure no Doctrinal Error, and therefore might have escaped so much insulting Reproof: He thus answereth, *My Greek Grammar* saith, that *Μὲν* and *καὶ* are Adverbs of Swearing, & *Scapula's Lexicon* saith, *καὶ* is a Particle of Granting and Affirming, and with an Oath. The Grammar gives for Example, *καὶ Δία*, so it is by Jupiter; neither may any one excuse him by saying, that *καὶ* signifies by, and not I protest; for *καὶ* being a Particle that imports Swearing; and *by* is sometimes used when there is no Swearing, it seems to have been necessary for the Translators to put in I protest, or some other word equivalent. How very trivial this Objection is, and with what Weakness and Deceit he mannageth it, I hope very Evidently to make appear.

'Tis granted to him what his Grammar tells him, that *Μὲν* & *καὶ* both are Adverbs of Swearing, or have been frequently used among the Greeks in their Oaths; though *καὶ* had been enough for him to instance, unless he would have us think him learned in Adverbs, at least, such as concern Right Swearing; also, *Scapula* intimates as much; but what then? because *by* is often used to express an Oath, must it necessarily follow, that wherever *by* is used it is to import an Oath, or Swearing is implied? And herein he dealt unfairly with us; for, though out of his own words we might well infer as much, viz. that *καὶ* is a Particle of Granting or Affirming, and with an Oath; yet that is, both beside and with, not alwayes with an Oath; he should have told what *Scapula* said a little lower, *Νὸν particu-*  
la

*la est, interdum indirecte ponitur, nulla precedente interrogatione, pro-  
 nique, equidem, profecto: Nā, sayes Scapula, is a Particle, and is  
 sometimes placed indirectly, with never an Interrogation be-  
 fore, for verily, indeed, truly, &c. I will not insist upon the  
 suitableness of such a signification in this place; but shall tell  
 the Man, that allowing it to be anciently in the best Capion  
 (which Chrysostom, if not Theophylact, does more then doubt)  
 yet it can have no other force or use in this place then to  
 render the Verse thus (viz.) Upon the account of your Joy, or for  
 the sake of your encrease in Christ, which is the Ground of our Joy,  
 I dye daily, or rather, I am daily ready to be offered up: And indeed  
 unless men by Zeal or Prejudice have veiled their own Under-  
 standings, the place it self, and context plainly intimates so  
 much. For first, It is absurd to suppose, that the Apostle  
 should Swear by what is not a *real ens* or *existence*; and should  
 we grant, that all Swearing was not by Christ prohibited,  
 (as we never can) yet our Adversaries conclude, That all Swea-  
 ring by any other thing then God Himself is prohibited: now the  
 Corinthians Rejoycing was not Almighty God, by whom alone they  
 say men should Swear. Besides, let the Context be weighed,  
 and it has reference to the Glorious Kingdom, which all men, who  
 are Partakers of the first Resurrection, come to inherit; of which  
 sayes Paul, If there were any doubt, why are any baptized for  
 the Dead, and why stand we in jeopardy every Moment? But as if  
 he should have said, So far am I from doubting or fearing, that  
 upon the account of your farther sufficiency or increase (in Christ the  
 Ground of Rejoycing) I dye, or am ready to dye daily; that is,  
 I am ready to seal it with my Blood: an hearty Encouragement to  
 the Corinthians to go on, and not that they should think there was  
 no Reward for all their Faith and Tribulation. Let this  
 be well weighed with our common English Version, See Orig.  
 and I perswade my self, that not only this will seem in Matt.  
 very consonant, but the vulgar very abrupt and in- pag. 487.  
 coherent; and however improper, the man is plea-  
 sed to be himself. I caution him hereafter of rendring the A-  
 postle so.*

Now

Now for the Right Sense of the *Greek Copy*, with the Confirmation of some other Versions, and Judgment of both Ancient Fathers and Modern Criticks.

Καθ' ἡμέραν ἀποθνήσκω, ἐν τῷ ἡμετέρῳ καύχῳ, ἐν ᾧ ἔχω ἐν Χρ. Ἰησ. τῷ Κυρίῳ ἡμῶν.

It is vulgarly rendred thus,  
*Per diem morior, Per vestram gloriationem quam habeo in Christo Jesu Domino nostro.*

In the *Latine Interpretation* of the *Arabick Version* it is thus render'd.

*Et ego quidem singulis diebus morior per realitatem Glorie vestrae, quam habeo in Jesu Christo Domino nostro.*

The *Ethiopick Version* thus Latin'd; wherein I dye daily is omitted.

*Et quare igitur nos laboramus, omni hora & trucidamur? et propter gloriationem nostram, Fratres nostri qua in Domino nostro Jesu Christo est.*

*That is.*

I dye every day, through (or upon the account of) your Joy, which I have in Christ Jesus our Lord.

*In English thus.*

And I indeed dye every day, through (or by means of) the reality or truth of your Joy, which I have in Christ Jesus our Lord.

*In English thus.*

And wherefore do we labour, and are slain every hour? (even our Brethren) for our Rejoycing, which is in our Lord Jesus Christ.

This last seems to carry with it something of difference from the *Greek Copy*, and other Versions; yet if the sense I have given of the place be received, the alteration will be only



only, the omission of *I dye daily*, and *our* for *your Rejoycing*; which is not much to purpose, it being truly the Joy of both: for, whether your *Rejoycing* relates to the preceding Queries, or *I dye daily*, it still remains firm, that all those *Jeopardies, Sufferings, and Deaths* were on the account of that *Truth, Hope, Rejoycing and Glory* mentioned or implied in the Text; where let it be observed, that *slain, and dye daily*, which strictly would signify a time past, as well as present, are to be accepted in this sense, that they were daily in hazard of their lives through grievous Sufferings; and were freely and daily given up for their Testimony unto Death it self.

I forbear to instance in many of the present used Languages, designing to be short; and shall therefore hasten to give the sense of some of the Ancient and Modern Writers in the Point.

*Jerom*, who lived about the year 383. thus rendreth the words in Controversie, *Propter vestram salutem*; not through your Rejoycing, but for your Salvation; which is yet more emphatical then I have rendered it, though to the same purpose.

*Jerom*  
on the  
place.

*Chrysostom* observes upon this Passage to the *Corinthians*, 'Profectum ideo dici gloriam, ne videretur exprobrare quod tam aspera passus esset ob Evangelium, cum ob hæc non solum non doleret, sed duplici nomine gauderet, & quod ea passus esset ob Evangelium Christi, & quod ea quæ passus erat cesserant in profectum *Corinthiorum*; That is, *Chrysostom* believes profits therefore to be called rejoycing, that they might not seem to upbraid him for so hard things as he suffered for the Gospel, who was not only not troubled, but in a double sense rejoyced, both that he had suffered those things for the Gospel of Christ, and that those things which he did suffer, turned to the profit or spiritual benefit of the *Corinthians*. He therefore accounts, *Per vestram Gloriam mendose scriptam*, not so exprest in the ancient Copy, but corruptly written.

*Chrysostom*  
on the  
place.

*Ambrose*, also took it in that same sense with *Chryso-*  
*Amb. on* *stom*, not *Nā*, *per*, or *by*; but *idē*, *propter*, or for the  
*the place.* sake of your Joy.

*Theophylact* is more peremptory and clear in the mat-  
*Theophy.* ter, that is, *Διὰ ὑμετέραν καύχασιν*, *Propter vestram*  
*on the* *Gloriam*; or rather thus, *Vestri profectus gratia*; for  
*place.* the cause of your profitting, or on the account of your  
 encrease in the Knowledge of the Truth, which admi-  
 nisters true Joy.

*Zeg. in 1 Cor.* *Zegerus* is of this Mind upon the Place,  
*s. 15. v. 31.* and takes not a little pains to confute the other  
*Ann.* Notion.

*Grotius*, although he does not altogether seem  
*Grot. in prim.* to acquiesce in that which I have already urged,  
*Epist. ad Cor.* yet is he very remote from the common Transla-  
*s. 15. Ann.* tion, and so near to it, that it may not be amiss  
 to offer him; 'Quam vere (sayes he in the  
 Person of the Apostle) 'ego gaudeo de vestro profectu in Chri-  
 sto, ita verum est me quotidie paratum mori. As I truly re-  
 joyce at your profitting in Christ, so true it is that I am daily  
 ready to dye (for it is wanting, but may be understood) To this  
 of *Grotius*, a considerable, but nameless *English Annotator* does  
 agree.

And let me further add, that the Various Lecti-  
*Var. Lect.* ons have it by way of Correction, *propter*, not *per*;  
 for, and not by.

And now it may be time for me to tell our *Adversary* in ge-  
 neral, and mine in particular, that though I don't blush to read  
 his Impertinencies (perhaps I am not ingenious enough (for  
 such he sayes will) brought at least to be ashamed of writing them:  
 and I am truly in pain for him, that he should both afflict him-  
 self

self (for the poor man has an irksome way of telling his Tale, and is faine to churme long before any thing comes) and also disturb others with any thing so meanly inviting, and little profitting the People.

To Conclude, If any would in short know the plain and honest Reason of our refusing to Swear (to omit the many Arguments that might be urged (what Glosses might be given, or Authorities produced) tis this, That as Christ Jesus is the Author of so perfect a Religion, that the least Affirmative or Negative, be it but *Yea* or *Nay*, is compleatly and unquestionably true; so it is below his Evangelical Righteousness, and such as are gathered not only to the belief, but possession of it, to so much as admit of an Oath, as being fitter to be enjoyned equivocating Pharisees, then Honest-Hearsed Disciples, with whom it is the same thing to Lye as to Forswear: for, an Oath having been made from the Distrust of Honesty in Him that was to take it, where the Cause is removed (*Lyes, Equivocations, mental Reserves, &c.*) the Effects, or that extraordinary & scrupulous way of Evidence should cease. And if any object the Law of the Land, or the Ignorance of Magistrates of our Truth and Innocency: I Answer, *The Law is either answered by Truth being spoken, or satisfied by an infliction of the same Penalty upon the Liar that is incurred by a perjured Person; we need no Fines, Racks, nor heavy Imprecations, to scare us into Truth-speaking, who Believe in, Fear and Worship the God of all Truth, and that in Spirit and Truth.*

The next abuse of us, so far as concerns our Belief, belongs to respecting of Persons; he calls it, our great Doctrine in a way of Reproach, and often cavilling, not without his wonted Folly; at *G. F's* *We unto them* Page 31.  
*that are called of Men Master* (in which he only says Mat. 23.  
 what is certainly imply'd in Christ's Prohibition (which he should have first confuted) he undertakes the Refutation of it thus,

True indeed, says Christ, Be not ye called *Rabbi*; for one is your Master, even Christ, and all ye are Brethren, &c. *Now I will take the Liberty to argue a little, because the Text seems so plain*

*plain on your side; first, you do restrain is from excluding all Men from being called Masters, whilst you allow your Servants to call you our Masters, because you are their Masters (which Exception is not in the Text) why may not another call you Masters, because you have Servants, and are Masters?*

*I Answer,* First then, he has broke his word with us, which in plainer *English* is, he has told us a Lye, in assuring us at the beginning, He would deal with us neither from Scripture nor Reason, and yet undertakes both: Certainly he is ill able to maintain Right Swearing, that is wanting in True Speaking, or writing at least. We may well suppose his Evidence, so much boasted of, has left him now, that he betakes himself to Scripture and Reason for defence; but considering how little they will prove friendly to his Cause, he is no otherwise to be complained of for Breach of Word, than that she *Will* may be accepted for the Deed.

But next, The Text also must be blamed; Why? may an honest-hearted man say, *Because upon our Adversaries Principles it seems to be against mens being called Rabbi, and yet is not: Strange Irreverence to Holy Writ! What? make it say one thing in most express terms, as much as, Thou shalt not Steal, and yet mean the quite contrary: Who makes it their Rule now, We, or our Adversary? But let's examine his Meaning; and he is so absurd, that I am confident I have heard a better Argument out of Babel; however, let us once more repeat it, If you call men Masters, that are really your Masters, why may you not call your very Servants Masters, if they have Servants? which is as much as to say, If you call men Masters that are really your Masters, why should not you call other men Masters, though they are not really your Masters? O! but they are other men's Masters; are they? Then let other men call them so: For there is no more Reason that we should call other Men Masters, that are not our Masters, because they are really some bodies Masters, then that we should call other men Fathers, and Servants, and other Women Wives, that are not our Fathers, Servants nor Wives, because they are really Fathers, Servants and Wives to other Persons.*

We can call Him Master, Father, Servant, or Her Wife, who really is so to us; but in doing it otherwise, we believe we should

should Err. A Master and Father of old I confess to have signified a *Religious as well as Civil Honour* (I mean, *Self-Masters*) among the Jews; but since both are as well repugnant to common Truth, as the *Christian Religion*, we renounce the Title, and are the rather so to do, because of that great Thirst, which this Age as well as that in which our Lord so severely reprov'd it, has after that very Vanity, Deceit and Wickedness, and this simple honest Practice, and Zeal for it, we are not ashamed so have weigh'd in the Ballance of God's Sanctuary, against all the flattering, cringing Customs of Personal Respect, whether by Word or Gesture, now practiced in the V World.

V Well, But he is of the mind, that the Scripture is not a little for him, *since the Apostle, both in his Epistle to the Ephesians, and in that to the Colossians, exhorts Fathers not to provoke their Children, and Masters to give what was equal to their Servants*: in which the poor man is as much besides himself, at least the matter, as in all the rest; for, he might as well argue against what he takes for granted (viz.) *That we refuse not to call such Masters, as really are our Masters*; as to suppose we deny, that an Apostle or Minister of Christ might not exhort the Fathers of Children to be tender to them, and Masters of Servants to be just to them. Certainly none can be so stupid as to imagine, that the Apostle called them *Fathers and Masters in a way of Title, or upon singular Respect*: We may as well suppose, that because he doth reciprocally exhort *Children and Servants*, that therefore he stiled them so in a way of singular Respect. Either let our Adversary deny that particular Homage and Respect are intended by the vulgar Titles of *Master, Lord, &c.* or else prove, *That the Apostle had the same Intention with these of our Times, in their Titles of Respect to one another, when He wrote to Fathers, Children, Masters, and Servants.*

But let it suffice, that he was laying down a general Rule for both, as in reference to such relations, without having any particular Persons or Titles in his Eye; and unless he had know'd and mentioned all the Names of those that then were, and hereafter should be *Fathers and Children, Masters and Servants*, he could not otherwise have expressed his Mind.

But why should I farther contend with so much Weakness yet he seems to have a little Greek for his Ignorance ; let's hear what it sayes, *Κύριος, Διδάσκαλος, Παῖς, Επιστάτης, Καθηγητής, Δεσπότης*, are all rendered *Master* : But that which is used by Christ in this Text, Mat. 23. 10. is, *Καθηγητής*, *Kathegeetees*, which signifies (as the Learned tells us) a Leader of the Way, or Guide ; but as for the word *Κύριος*, *Kyrios*, which the Apostle Paul useth to the Ephesians and Collossians, and is translated sometimes *Master*, and sometimes *Sir*, most often *Lord* ; we find that the Apostles both singularly and plurally suffered themselves to be called by it, as Pag. 31. the Greeks called Philip, *Sir*, we would see Jesus, John 12. 21. and the Taylor came Trembling, and fell down before Paul and Silas, and said, *Sirs*, or *Masters*, what must I do to be saved ? I Answer,

This makes nothing for the Business, though it makes Business ; for none questions the use of several words upon several Occasions in Scriptures, as the Apostle to the Ephesians and Collossians doth, *Father, Master, &c.* which I have already explained, and proved nothing to the matter in hand. *Κύριος* may signify a *Lord* or *Master* thus, because it properly imports Authority, or One having Power, a Governour, or the like ; But this makes for us ; such as are our Governours we do distinguish by Titles that plainly express their Authority, though not with all those gaudy Flatteries, that men in Deceitfulness invent, and use to gratifie the Proud Part in any Man. But what is this to calling Men *Master* ; since we deny not the use of *Master, Father, Son, Servant, &c.* where they are significantly, and not improperly and Sycophantly used ? And for the Greeks, that desired to see Jesus ; and the Taylor, that tremblingly cryed out, *Sirs*, what shall I do to be saved ? they are no Instances of Advantage to him ; unless we should be so very ridiculous as to think, that because any Man customarily calls me *Master*, therefore I must call him or other Men *Master*, and that I thought it well done in him so call me so ; or, because any man commits an Evil, and our Adversary does not immediately reprove him, therefore it is no Evil in it self, and he commits the like : So, what if Philip, Paul and Silas were called *Sirs* (not either to Tempt, Fear or Flatter them, but in a custom

mary manner, in which many scarce think what they say) must it follow, that the Practice was not after the Proud Fashions of the *Gentile Nations*; or that they were guilty of the same Practice, because they did not just then reprove it, when the *poor Greeks* lookt for a Saviour; and God's heavy Judgments had taken hold on the *Taylor*, causing him to possess the Sins of his Youth, which made him a *Quaker* indeed (for he came fearing and trembling unto them) No, no, the matter was then of greater moment, the *Salvation of Souls*: had they talked to them of the Title Master, or Masters, that would have been no Answer to their weighty Question, nor any allay to that earnest Enquiry and deep Agony the *Queriers* were under, *Show us the Saviour*; O! *what must I do to be saved?* So that how Reprovable soever that had been in it self, or at another time, yet it did not seem then to the Holy Ghost to be the time; the Matter in hand was how to bring them to the Light and Knowledge of that Jesus which was given for a Saviour; and when they had found him, and he had Discipled them, *to call no man Master, nor to look for it, because One was their Master*, would all naturally follow, as relative to that Evangelical Religion?

Well, but sayes he, *Mary Magdalene called Jesus Sir* (supposing he had been the Gardener) and you will not say that Jesus suffered her to sin in his presence without re-  
 proving her (which I abhor to think) Yet this won't  
 serve his turn; for first, that *Sir* was not of that force  
 and Emphasis, which *Master* was (the Title mostly  
 insisted on) the next Verse tells us, where Jesus said unto her  
*Mary, and she turned her self, and said unto him Rabboni*, which is  
 to say *Master*, as if she had first recalled her self, and then styl'd  
 him by a more Reverent Title then that she gave him as the supposed  
 Gardener. Next, we know that till the pouring out of the Holy  
 Spirit (which was to bring all things to their Remembrance, that  
 Jesus had at times said unto them, and to lead them into all Truth)  
 the *Disciples*, among whom she was not the least, were in the  
 practice of more Customs then that, which after they grew up  
 in a more mature Knowledge of Christ and his invisible King-  
 dom, they declined and finally rejected. Nor doth it follow  
 that she therefore did well, because she was not reprov'd of  
 Jesus.

Pag. 33.

Joh. 20.

13, 14,

15, 16.



Jesus (where the Streets seems to lie) or did that which in the true State of Christianity was so much as allowable: for Christ never particularly checks Peter for denying him, that we read of, and I suppose all grant Peter did amiss; yet by our Adversary's inconsequent way of arguing, he either would make Peter not to have done ill in denying his Lord, or Jesus so, in not reproving him for doing it, which let me tell him, we also abhor to think.

Page 31. But now he doubtless pleas'd himself with the Con-  
 Acts 7. 2. ceit of having irrecoverably caught us in that passage of Stephen's, where he saith, *That He, a man full of Faith and Power, said to the Council of the Jews, Men, Brethren and Fathers; They were not his Fathers, but they were Fathers.* In which his good will is seen, but how to effect what he would have, is as difficult as before; for the Jews being a People peculiarly separated from all other Nations in comparison of others, might not unfitly be called a great Family, as being lineally descended of twelve Brethren, so that it was frequent among them, instead of Ancestors, to say, our Fathers did so and so; And this Way of Speech Christ himself used, when he said, *Your Fathers eat Manna in the Wilderness; wherefore what Stephen said, might be both allowable and true.* They were Men, that is not disputed; They were Brethren, as being of the same Blood, and Fathers, as Elders of the Tribes under that particular Constitution. Besides, both his own and (if Married) his Wives Fathers and Grand-Fathers might be then living, and either of the Council, or concurring with it.

In short, We therefore refuse the style of Master, and are very cautious of being in the least lavish in Titles of Worldly Honour, because We with Lamentation behold, through the Illumination of God's blessed Light, the Spoil, Cruelty and manifold Evils that Proud, Flattering, Honour-seeking and Honour-giving Spirit has made amongst the Sons of men, who to compass unjust Dominion, hath sacrific'd the Blood, Wealth, and Peace of Nations to its ambitious aims, and esteem'd it no small accession to the Magnificence of its exploits, that almost in all Ages she hath led the Rights, Properties, and Persons too of Millions as Captives in Triumph after her, and through the Gulf of Rapine and Blood laught into the vast Ocean of unlimited Power, What Impiety is there in the World that  
 may

may not in some sense be resolved into that of Pride or Covetousness after Honour at its proper Center; *Man's over-value of themselves, and their Displeasure against such as have not the like thoughts of them, begets Revenge, which taking its opportunity breaks forth into Blood and Murder; O! let men learn to dread the Living God, and fear all their dayes before him, and that will sweep the mind of these vain thoughts, and bring it from such exalted conceits, and its insatiable Thirst after Honour, and will establish it in the Humility and Lowly Plainness of a Meek and Quiet Spirit, which is of great Price in the Sight of the Almighty God; which because the World is not adorned with, but doth both seek and give worldly Honour, and Personal Respect, whilst perhaps such entertain deadly Hatred against each other, and resolve one anothers Ruin for outward Ends, we are constrained by the Meek and Lowly Spirit of Christ Jesu our Lord to testify against the World's Vain Honours, and to hold forth an Example to them, that they must all expect to come to, before they can receive that Honour which is from God.* And this is that Honest Reason, why *We* of this Age, do with *Elthusa* say, *We know not (how) to give flattering Titles, for in so doing our Maker would soon take us away.* Thus much in Answer to his Cavills, whose Emptiness might have been enough to sound out their own indelert of any: but for the sake of the Honest-Hearted I have said some thing, enough for the place and occasion; If any desire further Satisfaction, they may please to peruse a Book entituled *No Cross, No Crown*, and the *Serious Apology for the Principles and Practices of the People called Quakers*, pag. 139, 140, 141, 142. which with several others, sufficiently vindicate both our Principle and Practice in this particular, as also others of the same Nature and tendency.

His fourth Fling at us is about *Womens Speaking in the Church*, in which point he would seem to Triumph not a little over G. F. *Let your Women keep Silence in the Churches, for it is not permitted unto them to speak; but they are commanded to be under Obedience, as also saith the Law. And if they will learn anything, let them ask their Husbands at home; for it is a shame for Women to speak in the Church,* 1 Cor. 14. 34, 35. Here if

*the Apostle (sayes he) doth not command Silence to Women by Sex, in those cases, wherein he allows men by Sex to speak. I understand nothing that is written; But G. F. pag. 380. sayes, — Now the Woman here hath an Husband to ask, and not usurp Authority over the Man; but Christ is the Male, as in the Female, who redeems from under the Law, and makes free from the Law, that man may speak, &c. Now if we may take Liberty to expound the Scripture thus, it will be a Nose of wax, that may be turned which way we please: Besides, it seems to be built upon a misreading of Husband for Husbands, because Christ, who is but One, is made the Husbands that must be asked at home. So one of your Authors saith, But what Husbands have Widdows to learn of but Christ? And was not Christ the Husband of Philip's four Daughters? and may not they that learn of their Husbands speak then?*

But before I go any further it may be observed, how very slight his return is to *G. F.*'s Sense of the place: and especially, that though he quotes another *Friends Query* on the matter, he never offers to give it any Answer, and I am really perswaded, he was confounded by it.

However, why is it so abusive of the Scripture, to say that which the Scripture saith it self? Are not the Spirits of Believers properly the Lambs Bride, as being the true Church, to which he is a Bridegroom, and of which he is the Head? Methinks he must never have read, or at least have forgot what he read in the Scriptures of Truth, who denies this: If so then, why is it Improper or Abusive as he calls it, to say, that when Mens Spirits of themselves, especially in the unlearned State, speak, *it is that Woman, which is forbidden to speak of her self*, since the Context saith, that though they may all speak one by one, yet it is if any thing be revealed to them, which because that cannot be without Christ reveal it, whom the Father hath ordained to be his eternal Word, by which to declare to man the invisible things of his Kingdom; it follows, *that it is Christ the Bridegroom and Husband of his People, who by his Power speaks through his People, to the Edification of his Body?* And as the Woman is the Weaker Vessel, so is Man in comparison of Christ; and therefore may not justly be accounted a Woman, from his

his comparative imbecillity: So that as Christ Presides or Governs in the Assemblies of his People, it may be rather said, *the Man, that is, the Bridegroom and Husband of his People speaks in them, and by them, than they themselves*, who without him, are but as the Strength of a Woman, and it being her place to yield to the Sovereignty of her Lord and Husband, to whom is ordained the Rule, *she ought to receive the Law from his mouth, who is the everlasting High-Priest, and Prophet of his People.*

But now suppose I should yield it to him that the Apostle chiefly intended the Words in a Literal Sense, and not so mystically, as we have already discours'd, will it therefore be untrue mystically? by no means; *it is frequent to find both a mystical and literal Sense in the same passage*, as when the Evangelist alludes to *Isaiah's Prophecy Chap. 5. 3.* proving it *Matth. 8. 17.* to be fulfilled by Christ's bodily Cures; which is true in that Sense, yet hath one more inward and mystical.

But to be short, I utterly deny from the Literal Text, that Women are prohibited to preach, *fully as Women, or of that Sex*, and for no other Reason, and consequently that some Women may preach, which I prove thus.

If the Apostle had Companions and Fellow-Labourers in the Gospel that were Women; then we ought to believe, that all Woman, as Women only, were not by him denyed to speak in the Church: But the Apostles had Female Fellow-Labourers in the Gospel; therefore not all Women, but some Women only, are excluded. That he had such Companions, he himself is Witness; I commend unto you (*Romans*) *Phoebe* *Rom. 16. 1, 3.* *our Sister, which is a Servant of the Church which is at Cenchrea. Greet Priscilla and Aquila, my Helpers in Christ Jesus. Again, Salute Tryphena and Tryphosa, who labour in the Lord: Salute the Beloved Persis, which laboured much in the Lord: who were all Women, Aquila excepted.*

Next, If the Prophecy of *Joel* refer to the Times of the Gospel, in which God promised, *To pour out of his Spirit on all Flesh; and your Sons and your Daughters shall Prophecy, &c.* as is remembered, and so applied by *Peter*, when the holy Ghost was poured forth at *Jerusalem*;

then Women were not exempted, as Women, from the Gift of the Holy Ghost, and Prophecie thereby: But it was never yet questioned by any that I know; and therefore Women, as Women, are so far from being excluded, that they are to partake of the Promise as well as Men.

Again, if Anna preached to the People in the Temple at Jerusalem, the Glorious Day of Israel's Redemption; Luke 2. 36 as may be read in Luke: and if Philip's four Daughters were Prophetesses: and if Priscilla expounded it Acts 18. 26. Apollos, as well as her Husband, the Way of God more cap. 21. perfectly, even at that time, when he was a Preacher among the People, as may be read at large in the Acts; then say I, with good Reason, Women, as Women, are not denied by the Apostle to Teach and Instruct in the Wayes of God. But the Scripture evidently proveth, That such Women there have been; and consequently, Women, as Women, are not prohibited.

And methinks the Place, urged by him against it, clearly intimates as much; For, the Apostle is not treating in that Chapter, who, or what Sex shall Prophecie, and what not; but of that Order and Decency which such as Prophecie ought to observe: For when he said, You may all Prophecie one by one, if it had been asked, Who, Men or Women? doubtless he would have answered, All, or everyone, provided any thing be revealed to you: So that then this Prohibition of the Apostle, extends only to their Disorder in the Church, occasioned by their Ignorance, which put them upon the proposing of their Doubts and Scruples unseasonably; that is, such of them as were Unlearned; and not an Anna, a Priscilla, a Tryphena, a Tryphosa, or a Beloved Persis; who Preached Israel's Redemption, and Expounded the Way of the Lord, and were Fellow-Labourers in the Work and Gospel of Christ. So then the words are to be read thus, I permit not an Unlearned, or Ignorant Woman, to speak in the Church; and if she will learn any thing, let it be at home of her Husband, for 'tis a Shame that such a Person should be suffered to trouble the Church with her Unseasonable and Unlearned Questions.

And to this sense Grotius himself does more then encline, as may

may be read in his *Annotations* upon this very place ; sayes he, *Intelligendum vero cum exceptione affatus Prophetici diximus supra* : It is alwayes to be understood with an *Exception to Prophetick Motions or Inspirations*, as we said before ; which implies a plain Contradiction to the Opinion of our Adversary, who vainly supposeth, *That Women, as Women, are exempted*. Again, he tells us, *That such Women are the Subjects of the Apostle's Discourse, who being Ignorant, and not well understanding what may have been spoken by the Teacher in the Congregation, was not to interrupt the Speakers* : Ne interrumpant loquentes, sed Mares Domus suae interrogent, qui aut respondebunt ex se, aut consulent peritiores : *but ask their Husbands at Home, who will either answer themselves, or consult those who may be more experienced.*

Thus much on this Particular, and I believe enough to reconcile all sober minds to the serious Exhortations and Reproofs, as well of Good and Holy Women, as Men ; who are also Witnesses of his Resurrection, *who was Dead, but is Alive, and lives forever.*

## Scriptures Socinianiz'd.

I Shall now attend his Sophistication of several Scriptures, in which his Displeasure against G. F. comes not from his ardent Love to any common Principles, which he has hitherto seem'd to militate for ; but his great Regard to Socinianism, both against G. F. and them.

The first is, his Exception to G. F's Citation of that Scripture, *And have put on the New Man, which is renewed in Knowledge after the Image of Him that created him* ; where G. F. puts *Them* for *Him*, making the Saints the Antecedent to *Them*, whereas the *New Man* is the Antecedent to *Him*, and shows, that the *New Man* is created, which G. F. is not willing to allow ; for he corrects his



his Adversary for saying, The Light is a Creature; which is to say, Christ, who is called the Light, is here called, a New Man, and such a one as is created; and consequently is not God, but a Creature: A Doctrine that well becomes our Adversary.

To which I Answer, That the New Man, who is there said to be created, is put in opposition to the Old Man, mention'd

in the Verse before, who is thus described by the Col. 3.8, Apostle, *But now you also put off all these, Anger, Wrath, Malice, Blasphemy, Filthy Communication out of your*

9. *Mouth: Lye not one to another, seeing that ye have put off*

*the Old Man.* Which shews he meant by the Old man, those Habits and Customs of Evil (which were almost become Natural) that they were before addicted to; and consequently, that the New Man was the inward Regeneration, or New Creation of the Soul, Mind and Spirit, with the Inclinations and Affections thereof; so that the Image of the New Man may be created or begotten in Believers, and on that account be called the New Man; but not that Christ Jesus is the created New Man: For, it is he by, their own Principle, *That Creates all things New in the Heavenly World of the Gospel;* who having all Power, begets his People into a New State, *renewing them in all Divine Knowledge after the Image (or that they may be the Likeness) of him that created him;* that is, *that Image:* for nothing can be

Read John renewed that was not lost; but Christ was never  
L. 16. lost (to speak properly) in our Adversary's  
sense, as well as ours; but the Image of Christ has

been lost, almost from the Foundation of the World; Therefore it is not Christ, but his Image, that is renewed and anew created: So that if G. F. did put Them for Him, it is not false; for to create them anew in his Image, or a new Image in them, is all one; and the words will bear it, that Christ creates new Men after his own Image; in which sense, the Image of Christ is by him renewed and created in right Believers, and they made new Creatures by bearing his Image.

Pag. 11, His next Perversion of Scripture is that in John,  
12. which he saith, G. F. often useth, and alwayes abuseth,

as



*as he remembers*: I doubt his Memory much; but let's hear it. And now, O Father, Glorifie thou me with thine own self, with the Glory which I had with thee before the World was. Thus the Scripture; but G. F. thus, *Christ, who was Glorified with the Father before the World began.* On which read his Comment. You will say perhaps, his words and Christ's are the same in sense; Will dash God give, G. F. his Infalible Spirit to correct his Son Christ's words. Sottish Ignorance, and Enmity with a witness! What, Is every Variation of a Word or Syllable a Wrong done to the Meaning of Scripture? And did ever Christ, his Apostles, or any sober Man living chide or reprove a Person, if through Defect of Memory, or for Brevity, or in a way of Paraphrase he did leave out, or put in, or change a Word, not in the least perverting the Sense? so uncharitable a Person I know not ever to have heard of, fitter to be severely reprov'd, then answer'd: and to whom Silence had been the best Confutation, had it not been more for the sake of others then his: To dare to conclude a Man a Liar, Impostor, False-Propheet, and I know not what more, because he expresses the same matter with a small Variation in the Words; But I shall say more of this else-where.

He proceeds, Nay, dash not G. F. take his Phrase in a Divers Sense from what Christ intended by his; for (says He) it is manifest that Jesus prayed now to be glorified with the Glory wherein He was not then glorified, but God was glorious before the World was; therefore Jesus intends by the Glory He had with the Father before the World was, the Glory He had given him in Decree, before the World was.

The Clinch is Foolish, and his Consequence False, and pernicious; For what if Christ was not then glorified, must it therefore follow, that He was not in being, much less glorified before the World was? Can He be so great a Stranger to the Apostles Doctrine delivered in his Epistle to the Philippians, where we find him first Equal with God, as being in his very Form, or Essence; next, making Himself of no Reputation; then appearing in the Fashion or Likeness of Men; and lastly, that He humbled Himself, and became Obedient unto Death, even the Death of the Cross, which shews that he was in

an exalted and glorified Estate before He humbled Himself, *else how was He humbled?* And it is a peece of Sacriledge and Ingratitude I almost tremble to think on, that because He was pleased to descend in the Likeness of men, in order to the Salvation of Mankind (in which *Our Adversary may also have his share, if He unfeignedly repent*) he should unworthily robb Him of all. *Pre-existence in the Form of God, whilst He Himself thought it no Robbery to be Equal with God*; So that though in his humbled Estate and Fashion of a Man, He could not properly be said to be glorified, and therefore prayed to be so, yet it is no right Consequence, that therefore He never was before; For that would be to say, because an Earthly Prince may for a certain time debase himself, and take upon him the Condition of an Inferior Person, for some great Benefit that He thereby designs to do his Country, if after having effected it, He desires to be received again into that Glory and Splendor he enjoyed before, *that therefore he never had any before, only in Deceit*; If this would be both False and absurd, the other is much more. This is the great Mystery of the *Societians*, indeed the Rock on which they split; they do not distinguish betwixt the *Form of God*, and *Likeness of Men*; that which came into the World to do the Will of God, and the *Body He took*, in which to perform it.

Nor does this Scripture at all make for his Opinion; for *Jesus was not yet Glorified*; since it might as well have been said, He has not yet dyed the Death of the Cross, neither is Risen and Ascended, which was the Period of that state, unto which He had from the *Form of God* humbled Himself, even to the being of no Reputation, which he thus expresseth himself: *I have Glorified thee on Earth, I have finished the Work thou gavest me to do*: And in another place, thus, *I came forth from the Father, and am come into the World. Again, I leave the World, and go to the Father*: where is the same Reason that we should believe he was with the Father before he came into the World, as that he did come into the World, and afterwards go to the Father again; else, why is it again going to the Father. But now let me

me ask him, if he can be so brazen'd as to think, that God allows him, not only to correct his Son Christ's words, but the very substance of his Prayer? Was it so great a Crime (in his account) for G. F. to say, who was Glorified before the World began, instead of, Glorifie thou me with thy own self, with the Glory which I had with thee before the World was? And is it no wayes reprovabie in him, instead of the last clause, to turn it thus, Glorifie thou me with thy own self, with the Glory which I had with thee, not actually, but in degree only, before the World began? That ever any man should undertake to Correct others in that which doth not deserve it, whilst the Beam is in his own Eye, and is himself most guilty! My Soul blesteth God, that our Religion is above these slight Shifts, and pittiful flaring Holes: I would tell the man in his own words of us, though more seriously, That he, whom G. F. and all of us call Christ, by way of Excellency, was, in the Sense aforementioned, glorified before the World Began: and if what he calls Christ, was not, it is to us a Proof, that he was not that True Christ, which both appeared to the Fathers of old (for the Rock followed them, and that Rock was Christ) and in the fashion of a Man in these latter Times, humbling himself to the Death of the Cross. Thus much in the clearing of this place.

3dly, He is very angry with G. F. that he makes Christ speak these words by the Prophet Amos, Behold I am pressed under you, as a Cart is pressed with Sheaves; which, sayes he, belongs to the Lord or Jehovah. Grant it, Does it not therefore belong unto Christ, who is God over all Blessed forever; that said, Before Abraham was I am? But he gives us no reason to the contrary; and till he does, let this suffice, That is

Remember the Prophet Micah, chap. 15, 2. But thou Bethlehem Ephrathah, though thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose Goings forth have bin from of Old, from Everlasting.

Page 15.

\* Read Mal. 3. 1. & 4. 5. & observe, that Christ is called Lord by way of Excellency.

Christ has been a Lamb slain through Sin and Iniquity, so also has he been pressed thereby as a Cart is with Sheaves, and that since the Foundation of the World.

4thly, He quotes G. F. thus, *The Promise is to the Page 15. Seed; the Seed is Christ; and Christ is all, and in all:* To which he says, The Apostle has it thus, *And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God (not Christ) may be all in all: He could not have done a greater Injury to the Holy Spirit's words, then to put Christ for God.*

It will not be hard to clear this Mistake in our Adversary, and that to his great Shame; For who will think him fit to mannage Controversies, that is ignorant in the very letter of the Scripture? It is evident, that he denies Christ to be all, and in all; and that G. F.'s so asserting him to be, is the Cause of his Cavil at him. Now hear what the Apostle says in the matter, Col. 3.11. *Where there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond nor Free; but Christ is All, and in All: And if Christ be All, and in All, and he that is All, and in All be the True and Living God; then, because Christ is All, and in All, Christ is the true and Living God.*

Now, who has done the Injury, G. F. to the Holy Writ, or this obstinate and peevish Adversary to Christ Jesus, the only Lord of Glory?

5thly, His next Socinian Clash at G. F.'s Citation Page 15. of Scripture is in the same Page with the former; and it is at his saying, *God is the Word*, instead of, *the Word was God*; adding, *That though the Word was made Flesh, (or was Flesh) yet no considerate man will say, that Flesh is the Word.* A great deal of do, for fear Christ should be God; but from this notable Distinction of his we are not without a Relief: If the Word was God, and the Word be God, then God must needs be the Word; that is, If he that is called God, be the same Being with him that is called the Word, then God may as well be called the Word, as the Word may be called God; for instance, If Christ and Jesus agree equally to one and the same

same Being, what is the difference betwixt saying, *Jesus was Christ*, or *Christ was Jesus*? Certainly we may justly say of him what he in a way of Reflection sayes of G. F. Methinks he is more Nice then Wise. And for his Instance about the Word's being made Flesh, that is; (sayes he) *was Flesh*: I deny his Paraphrase; for it is neither properly to be read, *was made Flesh*, nor *was Flesh*; but rather, *The Word took Flesh, and pitcht his Tent or Tabernacle in us*: Thus *Clarins*, and almost all agree it to import a more Spiritual signification; so *Erasmus*, and *Grotius* especially; and for the Ancients, they were positive, *Irenaeus*, *Iustinus*, *Tertullianus*, *Origen*, &c. but above the rest, *Tertullian* adv. *Praxeas*; but this is not so very material to the Point. However, if the very Word had become very Flesh, I mean visible to Carnal Eyes; it would not be inconsiderate in any man to say, then *Flesh is or was the Word*: and if our Adversary understood himself, he would perceive, that there would be only a Transposition of words, and no material Alteration: For that which is now *Flesh*, or (as the *Hebrews* have it) *Man*, is the *Word*; as that which is *God*, is also the *Word*. But enough for this, only we may observe by the way, that the *Man* is not so hearty an Enemy to Transubstantiation as he would have us believe, pag. 44. who can think the *Word* was properly made *Flesh*.

6thly, His Objection against G. F. for joyning Page 16. *Christ with God*, saying, *His Father and He are greater then all*, is Irreverent and Frivolous; For, who dares deny it? and what abuse is it to Scripture? Since I am his saying so, and that without any Reason, shews him to be a man of Unreasonable Confidence.

7thly, He is angry that when G. F. mentions this Passage, *To whom every Knee must bow, and Tongue* Page 17. *confess to the Glory of God*, that he adds not *Father*. I could not have believed, that any man, who loves Seriousness, should bestow his Time so idly: Is this the earnest and deep Study he talks of, by which he hopes to obtain Divine Knowledge? But sayes he,

he, Why did he not add the term Father to God, *nor insert, that Jesus Christ is Lord?* But the truth of this Scripture confirms not with their Doctrine, that the Father and Son are one. I confess it is somewhat hard to understand what he would bear; but let it suffice, that he who is called God, is called Lord above an Hundred times, therefore one; to which Christ Himself bears Record, *I and my Father are one, my Father worketh hitherto, and I work; for, whatsoever things he doth, those doth the Son. To us a Child is born, to us a Son is given, and the Government shall be upon His* *Isa. 9. 6.* *Shoulders; and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; the same Power, Spirit, Light, Life, Wisdom and Being forever.*

8thly. His next Antichristian Cavil is at G. F.'s Page 17, making the Holy Spirit as well to proceed from the Son, as from the Father: The Scripture runeth thus, *But when the Comforter is come, the Spirit of Truth, whom I will send unto you from the Father [even] the Spirit of Truth, which proceeds from the Father, He shall testify of Me: But,* sayes he, according to G. F. thus, *Christ is in the Father and the Father in Him, and He will send them the Comforter, that proceeds from the Father and the Son: and for this quotes an Epistle writ by G. F. and J. S. and prefixt to G. W.'s Book of the Divinity of Christ.* It is past my skill to understand the Difference, unless it be this, That the Spirit he makes to proceed as well from the Son as from the Father, and so it doth if I understand Scripture; for the place it self saith it: But when the Comforter is come, *whom I will send unto you from the Father;* which shews, that not only God, but Christ also, sends forth the Holy Spirit into the Faithful. Also, *But if I depart, I will send Him unto you: He shall not speak of Himself, but whatsoever He shall hear—He shall glorifie me and shall shew it unto you—* And when he had said this (Peace be unto you; my Father hath sent me, even so send I you) *He breathed on them, and saith unto them, Receive*



to the Holy Ghost. In short, If the Holy Spirit be sent by Christ, and received of Christ, and is breathed on His by Christ, then the Spirit must needs proceed or come from Christ; and consequently, what G. F. said is sound and Scriptural, and our Adversary's Clamours are Vain and Envious: For, whilst he quotes G. F.'s calling upon *Vincent, Danson*, and others, for plain Scripture, and would suggest, because *doth proceed* is mentioned instead of *is sent*, that he himself is Unscriptural, He omits to tell the World what it was G. F. made that Demand for, viz. to prove *Three Distinct and Separate Persons in the God-head*. Now whether there is the same Reason for the one as for the other, I leave to all sober Men to judge, yea, to our Adversary himself, if he dare be just.

9thly, His last *Jesuitian* Objection to G. F.'s Citation and Application of Scripture, is this, That Page 20<sup>th</sup> whereas the Scripture sayes, *For this End Christ both dyed, and rose, and revived, that He might be Lord both of the Dead and Living*: He sayes, *That he might be God both of the Dead and Living*. Also, where the Scripture sayes, *Let the Word of Christ dwell in you richly*: G. F. has it, *Let the Word of God dwell richly in you*: By all which it is easie to observe, how averse he is from allowing Christ the least share in an Eternal Divinity, making it his Business to abstract from every Scripture that may in the least Favour such a thing, and imperiously rant it over us in the abusivest termes, as *Impostor, Liar, False Prophet, Forger*, void of all Reason, with abundance of the like Complexion, the proper Language of Brutish Malice, and not a True Disciple.

But let us answer to his Objection, If Christ be God over all, as saith the Apostle, then why not *Rom. 9. 5.* God both of the Dead and of the Living, as well as Lord both of the Dead and Living; and likewise, why not, let the Word of God, as well as let the Word of Christ dwell in you richly; for if the Word of Christ be the Word of God; and if God be the Lord, and the Lord, God, then why not God in both places as well as Lord? First, I am well assur'd that God is called Judge of Quick and Dead, and if so, then

because



*because Christ is Lord of Quick and Dead, Christ*  
 1 Pet. 4. 3. *the Lord is God of both Quick and Dead, unless*  
*there be more Lords of the Living, and the*  
*Dead, then the One Almighty God and Lord of Heaven and*  
*Earth.*

Besides, methinks this Critick might have consider'd, that it is not expressly in the Greek, *that He might be Lord*, but that he might *Raign over the Dead and the Living*, so saith the Arabick; but the Ethiopick has it, *That he might judge both the Dead and the Living*. In short, Christ is called both *God, Lord and Judge*; and since there is but one only True God, Lord and Judge of right Christians, we therefore believe, *Christ to be that only True God, Lord, and Judge of both Quick and Dead.*

And here let me caution the Man of his eager Opposition to Christ's Divinity, since supposing it should not be true, *there can be no Detraction*; and if it should prove true, as he may one day know, he will be guilty of robbing Christ of that, for which he thought it no robbery himself to be equal with God; that is, to be the *only true God Himself.*

*A Summary Consideration of such Scripture Citations, as he trivially Objects against; not so much about Matter of Doctrine, as in Point of imperfect Quotation and Transposition of Words.*

First, **G**eorge Fox, in answer to a Priest thus, 'Contrary to John's Doctrine and Christ's, who saith, The Light that doth enlighten every man that cometh into Page 8. 'the World, is the true Light, that man through the Joh. 17.. 'Light might believe. Our Adversary answers, *That is is through Him, that is, John Baptist.* Now granting it to be so; yet John was no more Instrumental then as by the Light fitted to be so; as Erasmus well said, and others, Whatsoever Light

Light John had, he received it from Christ, the Fountain of Life : So that still the Light was that Medium or Instrument. Besides, he does not positively charge G. F. with referring those words to that Verse ; and to be sure that is no Doctrinal Mistake, since most true in it self.

Secondly, His next Criticism is this, whereas the Scripture runs thus, *For God, who commanded Light to shine out of Darkness, hath shined in our Hearts, to give the Knowledge of the Glory of God in the Face of Jesus Christ.* He brings in G. F. citing it thus, *The Light which shined in their Hearts to give the Knowledge of the Glory of God in the Face of Jesus Christ.* Again, *Which was the Work of the true Apostles, to bring People to the Light within, that shined in their Hearts, to give, &c.* Again, he says, *The Light, that which gives the Knowledge.* But, says he, if he had recited it right, it would then have appeared, *not only that God was the Giver, but also, that it is the Light of Knowledge, and created; for God caused Light to shine out of Darkness by creating it, Gen. 1. 3, 4.* Thus far this impertinent Man!

To all which I say, that first he obtrudes an arrant Lye upon our very Senses, to say, that G. F. has not rightly cited it, for so much as he did cite ; For God caused the Light to shine, where ? in their Hearts : So says G. F. But for what ? to give of the Knowledge of the Glory of God in the Face of Jesus Christ ; And doth not G. F. say the same ? Wretched Scribler ! How Idle, how Frivolous, and how very Troublesom is he with his Ridiculous Remarks ?

Secondly, that the Knowledge comes by the Light, all but such Bats as himself must needs see ; For why did God give his outward Light, if not to give external Sight, and Discerning ? And to what purpose did He cause his Invisible Spiritual Light to shine, if not to give an Internal Knowledge of the Glory of God in the Face of Jesus Christ ? Besides, God himself is Light, He is that Great Supernatural Sun, that shines throughout the Intellectual World, offering unto Men the Knowledge of his Divine Glory, and that in the Face of Jesus Christ. This is our Message, as it was the true Messengers of Old ; And who talk of the Creation of this Light, because it gives Knowledge, may

as well say, *God who was the Fountain of it was created too*, because He gives Knowledge; I would have him give us one Scripture that therefore calls the Light created, because it gives Divine Knowledge, or if he can, but one Reason: who fools himself, and would others, with the Conceit that he is a great Master of it: For what grosser Darkness can be, then to assert the Creation of the Light upon that very Account, for which we ought most truly to believe it Spiritual and Eternal; But enough for this.

Thirdly, *G. F. saith, But the Word is nigh thee in thy Page Heart. Dent. 30. Moses, saith our Adversary, sayes, 9.10. But the Word is very nigh thee in thy Mouth, and in thy Heart, that thou mayst do it;* Where observe, that the only Difference lies, in leaving out, *in his Mouth*, though it be imply'd; for where it is in the Heart, it will be in the Mouth. But Reader, dost thou not think this a New Way of proving a Man an *Impostor, Lyar, False Prophet*, and what not? But I dare tell him, that he will not grow over-Rich with the Spoils he is like to gain by such Conquests, though his Fancy be strong, which is the Disease that follows him.

Fourthly, However he is resolved to proceed, that what each Cavil wants of Strength in it self, shall be supply'd by the loud Suffrage of their Number. *G. F. sayes, And the Angel said unto them that went to the Grave without, Why Luk. 24. seek ye the Living among the Dead? He is risen v. 5, 6.* which our Adversary corrects thus, Now the Angels words runs thus; *Why seek ye the Living among the Dead? He is not here, but is risen:* So *G. F.* leaves out, *He is not here, out of the middle of the Citation, for that would have overthrown his Opinion of Christ within.* I still intreat the Reader to observe what Slight Grounds he hath to build his infamous Charge upon: But what will not Envy do? but, he greatly errs, if he thinks that the putting in, or leaving out of those Words doth overthrow our hearty Belief of Christ's manifesting of Himself within; For what if the Angel chiefly intended the Resurrection of that Visible Body which was slain a few dayes before, will it

it therefore follow, that the place may not also be very aptly used to express the Mystical Resurrection of the Divine Life (which for many Ages hath as well by *Jews as Pilates, Circumcision as Uncircumcision, Professors as Profane*, been crucified, laid as in a Grave, and a Stone rowl'd over it, yea and guarded too, by Bands of Souldiers, lest that which is so destructive of the Pride, Glory, Pleasures, and Religions of this World should rise again to testify against them all) which has been the Cause why Truth hath ever met with rugged entertainment from the men of the World? It is evident that the Angel's Reproof imply'd an Instruction of them concerning what Faith they ought to have had in the Promise of his Resurrection, which did direct them to an inward Power, whereby they might have had a more Heavenly Sense of a Resurrection and Life in themselves, far more beneficial to them, then coming thither in an affectionate haste after his Visible Appearance, which it was expedient for them that it should be with-drawn.

Fifthly, G. F. *He is risen, and the Saints sit with Him in Heavenly Places.* Our Adversary (we must take Page no notice of the Failure in Syntax, for that's frequent) Now 10.11. Paul says Ephes. 2. 6. *And made us sit together in Heavenly Places in Christ Jesus.* Now there may be a different Sense of Sitting with Christ, and Sitting in Him; For the People of a State may be said to sit in their Ambassadors when he is seated, but scarcely with him. I answer, First, he wrongs G. F. in saying he has abused the Scripture by putting *with* for *in*, since there is no Difference at all in what he would Fantastically have to be one; for if the People are in the Ambassadors, and the Ambassadors sit then the People sit, or I don't understand Words: for who can the Ambassadors represent but the People? If then the Ambassadors sit, certainly the People sit representatively. Now though the Similitude be lame, yet it plainly refutes him as to the use for which he brought it; I conclude therefore that such as sit in the Heavenly Places in Christ Jesus, can't be said to stand with Him, if He be there seated, and consequently they sit with him,

P

him, suitable to that expression of his, *Ye are they*  
*Luke 22. which have continued with me in my Temptations, and*  
*28, 29 30. I appoint unto you a Kingdom as my Father has appointed unto me, that ye may eat and drink at my Table in*  
*my Kingdom, and sit on Thrones, judging the twelve Tribes of Israel.*  
 Secondly, He tells us a plain Lye, for finding Fault with G. F's Syntax, viz. *Sits* for *Sis*, sayes he, that he must take no notice of that which at the same time he flings in his Dish, and almost continually; *with* such Disdain of him, as if he were the only *Master of Sentences, Doctor of the Chair, or Grand Critick of the Age*; who to speak Truth, shews himself a Shollar, much at the same Rate, and by the same Figure that *Pedlars are call'd Merchants.*

Sixthly, But now he thinks he has enough against *Pag. 12. G. F. and manages it, not with a little Triumph; And so to the Word Christ Jesus, Him by whom the World was made, before it was made.* This he thinks stabs our Cause to the very Heart, and proves that good Man an Impostor, Liar, False Prophet, Deceitful Chapman, and what else you will, without controls. But let not his frothy Spirit boast so much (saying he despairs of Information &c.) since if so, it was foolishly done of him to solicit for an Answer, and would not have been much wiser in us to have gratified him, if a Benefit to others had not invited us to it.

But is there no allowance to be had for *Curt Expressions, Escapes of the Pen, Oversight in Compositors, and Errors in the Press?* Doth he deal candidly, or as he would be dealt by? But suppose the worst that may be (*for we would not impute our selves to his Favour*) can we make no Sense of it? Suppose a Comma at the first made, and read it thus; *Christ Jesus, Him by whom the World was made, before it was made*; where, and, being understood, explaineth the Sense, *was*, maketh it more clear: And how frequent are such Words, nay, of more moment, left to be understood? Read the Scriptures, and how many Words are there that have none in the Original, and read but the other Words *once without them*, and G. F's Expression will not seem absurd

absurd or paradoxal. Besides, it is allow'd by all, if the Transposing of the Words will make out the Sense intended, that it removes of right, the Exception; Now read the Words thus, *And so to the Word Christ Jesus, before the World was made, Him by whom it was made,* and then let our Adversary quarrel his fill.

However we have one Way of reading these Words, yet, and that by Figure he hath taught us (*viz.*) *Christ Jesus, Him by whom the World was made in Decree, before it was actually made;* for so he says, Christ had of his Fathers Glory before the World began, not actually, *but by Decree only,* which if it seem Ridiculous, I hope he may have a better understanding both of himself and the place. But to proceed:

Seventhly, G. F. answering a Priest that denies Conscience can justify, says, *which is contrary to* Pag. 13. *plain Scripture, where the Apostle saith, their Consciences either accusing or excusing.* But hear our peevish Adversary, who would think that G. F. should have either so little *Wis* or Conscience as to write in this manner? For the Scripture words are these, *their Consciences also bearing witness, and their thoughts the mean while accusing or excusing one another.* The Difference (I mean Doctrinal) in this place I don't see; It becomes a Man of his Wit and larger Conscience to perceive it, who can make and sling dirt for the Alteration or Omission of a word not absolutely necessary: for how can we suppose he meant those good Gentiles that became a Law unto themselves, to have *thoughts* different from their Conscience, so far as concerned Evil or Good, and the Peace or Trouble that followed the Doing of the one, or the committing of the other? For to what did their Conscience bear them Witness if not to their Doing Well or Ill, and consequently to acquit or accuse? *Therefore their Consciences did bear witness to the Accusing or Excusing as well as their Thoughts,* for that their Thoughts and Opinion of one anothers Innocency or Guilt are squared by the witness that their Consciences did give, the place strongly implies. In short, they could not make that Judgment of one another without a certain Knowledge of the same



thing in themselves; and they must have received that only by the Testimony of their own Conscience; which is no more but this, *the Judgment of a man concerning his own good or ill State, by the In-shining and Discoveries of God's Holy Light*: and this the Gentiles had in measure, and our Adversary granteth it, as well as his Eminent Preacher, pag. 40.

Eighthly, G. F. sayes, in answer to the Priest,  
 Page 14. that denyed him to be perfect who bridled his Tongue, *which is contrary to the Apostle James, who saith he is*; which our Adversary calls belying the Apostle, who sayes, *If any man offend not in word, the same is perfect*. And what Difference is there now? one sayes, *He that bridles or rules the Tongue*, and the other saith, *He that offends not in Word is the perfect man*: unless a mans Tongue can be said to be bridled or ruled when it offends (which cannot be suppoled by any, but Persons of this mans Ignorance.) In short, *Not to offend in word, or bridle that which would utter it, is one and the same thing*: for that which bridles the Tongue bridles the Body, which is the perfect man that offends not in word.

Ninthly, G. F. sayes, *That God works all in us and*  
 Page 14. *for us*; for which he reflects upon him as at other  
 1 Cor. 12. times, saying, he knows no such place: but it is  
 6. strange that he never heard or read, *And there are di-*  
 Eph. 3. *versities of Operations, but it is the same God which worketh*  
 20. *all in all*—according to the Power that worketh in us; for  
 Phil. 2. 13. *it is God that worketh in you both to will and to do*. Now,  
 unless when God works all in all, &c. we are to exempt his working in us (and so give the Scripture the Lye) or, if  
 workt in us, yet not for us, which is to give our own Understanding the Lye; it will follow, and doth follow, That  
 God, who worketh all in all—according to his Power in  
 us, both to Will and to Do, does work it both in us, and for  
 us. But, Oh the Vanity of this poor man! that thinks by  
 these Paper Pellets, his Malice casts at us, either to Wound us in  
 our selves, or in the minds of Sober People.

Tenthly,



Tenthly, But he thinks he has done G.F's business for him now, where bringing him in saying, *through the Power of God the Gospel*; again, *the Gospel is the Power of God*: he thus adventures to correct him, The Apostle saith, *I am not ashamed of the Gospel of Christ, for it is the Power of God unto Salvation, &c.* Page 16.

Now where to find out that Difference, which this Quick-sighted Man abuses G. F. for (saying, it proceeds from the same bitter Root in him that perverts the sense of Scripture) is past my skill; for, if the Gospel be God's Power, then God's Power is the Gospel: In one of the Passages it is as he would have it, which may show, that G. F. meant by the other Transposition of the word: *No new Sense or Doctrine*; Gross Folly, Incharity, and Carping.

Eleavently, But he stiffly charges him with miscitation in this Passage. G. F. *And so deny Christ the Lord that bought them.* Peter saith only, *Denying the Lord that bought them.* Which, sayes he, may as well agree to God the Father, as Christ the Son. Page 16. 2 Pet. 2.1.

We may guess at his Meaning without an Interpretation; But must Christ be Lord, and not Lord, at every turn, when this presumptuous Person will? If the fore-going Chapter be considered, it will appear, That *Christ is that Lord* that some should deny, after they had made Profession of Him. In short, If a man's believing Christ to be that Lord, must conclude him an Impostor, &c. who is true; let all the World read, and observe of what Ungodly Stuff and very Trash his Libel doth consist.

Twelfthly, The Scripture (saith our Adversary, and his own) runs thus, *He that believeth on Christ, out of his Belly shall flow Rivers of Living Water*; where His Belly is plainly spoken of Him that believeth: But G. F. applies it to the Light Christ, out of whose Belly flowed Rivers of Living Water, the Light, the Light must be Magnified by G. F. Page 19.

To which I shall only say, That it is no improper sence at all; for no man's Belly can be filled, but from Him; therefore He is the Fountain of Living Water Himself, from whose Belly ours come to be filled. Besides, If a Scripture will admit of two distinct senses, without Contradiction, they may be used in both those senses, upon occasion: So Christ the Light (whom we will Magnifie above our Adversary's Darkness) is that Belly and Fountain; and such as believe in Him, shall have their *Bellies* filled with the Rivers of Living Water, that come from Him: He is the Fountain that is set open for Judah and Jerusalem, and the River that makes glad the City of God.

Thirteenth, G. F. *The Church is the Pillar and*  
 Page 19. *Ground of Truth, without Spot, or Wrinkle, or Ble-*  
 Ephes 5. *ish, or any such thing.* Our Adversary thus, And  
 25, 27. the Apostle saith, *That He might present us unto Himself*  
*a glorious Church, not having Spot or Wrinkle, or any such*  
*thing.* He saith, that might and should, not that it is; but this  
 is the old Devilish Distinction of Sin-Pleasers, that would ne-  
 ver have the Church Complain.

Two things follow hence: First, A Disbelief of the Per-  
 fection of the present Mystical Church, by which Christ is rendered the  
 Head of a spotted Body. Secondly, That he is himself in a spot-  
 ted and wrinkled Condition, and every such thing; and there-  
 fore an unwise Person to maintain the Faith of the true unspotted Church  
 of Christ.

Fourteenth, G. F. *(True Christians) are Flesh of*  
 Page 19. *His Flesh, and Bone of His Bone.* But the Apostle,  
 sayes our Adversary, has it thus, *For we are Members*  
*of his Body, of his Flesh, and of his Bones.* The Fault is this, that  
 he left out, *For we are Members*; hoping that it sufficiently  
 proves Christ to be in Heaven, absent from his Church; not  
 considering, that a Body can be no more without its Head, then Flesh;  
 nay, it can better dispense with the loss of much Flesh and many  
 Bones, then the Head; for, if that be absent, the Body quickly  
 dyes: Christ is the Head, Root, and Life of his Church, without  
 which

which she can never live one Comfortable Day. Besides, it contradicts positive Scripture, *I will not leave you Comfortless, I will come to you; I will be with you to the End of the World: because I live you live also. He that is with you shall be in you, &c.* John 14. 18, 19. Matt. 28.

Fifteenth, G. F. and the Apostle said, *The deep Things of God was revealed by the Spirit of God.* But the Apostle, saith our Adversary, speaketh not so, *But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep Things of God.* Page 20. 1 Cor. 2. 10.

Let all Sober People judge, whether this man does not groundlessly cavil at us: For, if God reveals his deep Things by his Spirit, then does the Spirit give unto us the Revelation of the deep Things of God. Could he blush, he might be ashamed to shew himself such a frivolous Busy-body.

Sixteenth, G. F. *And so, who is in Christ is a New Creature, old things pass away.* Our Adversary, Page 21. The Apostle thus, *Therefore if any be in Christ he is a New Creature, old things are passed away, behold all things are become New, 2 Cor. 15. 17.* The Apostle speaks of the New Creation, as done; G. F. as a thing doing; but with great Patience (for a little would be fired) I Answer, Where old things are done away, and all things become new, there the New Creation is done; *But in such as he, that believes the Church of Christ to be spotted, wrinkled, &c. all things are far from being made new, since old things are not past away; and in such there can be no New Creation as yet.*

Seventeenth, G. F. For it is the favour of Death to the Death, and Life to the Life. The Apostle, Page 21. saith our Adversary, thus, *To the one the favour of Death unto Death, to the other the favour of Life unto Life.* 2 Cor. 2. 16. Thus, that he may be true to his Way, he undertakes the Confutation of G. F. and Proof of him to be an

an *Imposser*: the Difference betwixt the Apostle's saying, and G. F.'s citation, is, in putting *she* before Death and Life, which is the same in Sense and Intention. But again,

Eighteenth, The Scripture quoted by our Ad-  
Page 21. versary thus, *Of this sort are they which CREEP into Houses, and lead captive silly Women, laden with Sins, and led away with divers Lusts, ever learning, but never able to come to the Knowledge of the Truth.* But G. F. saith, 'Of such as have got the words, &c. who are Reprobates concerning the Faith; which crept into Houses before the Apostles decease; which have kept alwayes learning, and never able to come to the Knowledge of the Truth' led away with divers Lusts. Very well; and what's the Error or Perversion here? Why, the Apostle does not attribute to these False Teachers, that they kept People alwayes learning, but they led captive such as were so. And what then? therefore is it not true in the sense in which G. F. quotes it? What wrong is there done to the Text, or such Teachers either? For who knows not that false Teachers do keep People alwayes learning, but never bring them to the Knowledge of the Truth? And certainly they cannot be false Teachers, that are not led away of divers Lusts: therefore they are both led away of divers Lusts, and they lead others too. But it is worth our notice, That he who has so frequently, and with such Derision, reflected upon G. F.'s *Syntax* and *false English*, is so far from being unblamable himself as to make that *Elegant Apostle* guilty; for in the Epistle it is, *They which Creep*; in his Quotation, *They which CREEPS*. But we delight not to spend our time so unprofitably; such are his Contests about the Hebrew, Greek and Latine, being set over Christ's Head by his Crucifiers; for he would have it written as said in the Scriptures; and G. F. says, *Set atop of Christ*, that is, over His Head; and true it is what he observes, That all Languages have crucified Him; and those that have been most Learned, have been furthest from the Kingdom, that is resembled to little Children: I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent, and revealed them unto Babes.

Nineteenth,

Nineteenth, G. F. sayes, the Gospel is preached in  
 Pag. 22, every Creature; Our Adversary sayes, was preach-  
 23. to every Creature; and both are true: for in time past  
 it Was, and now I hope he will not deny but it Is.

In every Creature, or To every Creature may be the same;  
 For when the Gospel of Repentance and Faith in God, are by  
 his Light and Spirit secretly revealed and declared in every  
 Heart, doubtless 'tis also to the Heart as well as in it; And though  
 there may be outward Preaching of the Gospel, yet that which  
 is Effectual, comes from the Spirit and Power of the Gospel,  
 and reacheth into the Innermost Parts, and the same Spirit gives  
 there the true Discerning and Sense, and makes the Effectual Application  
 thereof, so that his Carping there is like all the rest, Malicious and  
 Troublesome! But he hath something to the same Purpose.

XX. Again G. F. If Christ be not within Peo-  
 Pag. 23, ple, they are Reprobates. The Apostle and Transla-  
 24. tors say, Know you not your own selves that Christ is  
 in you, except ye be Reprobates, 2 Cor. 13. 5. as if  
 in you could admit of no other Sense but within you. Let us  
 see if the Words of Christ will alwayes admit that Sense, Mat.  
 20. 26, 27. But it shall not be so within you, but whosoever will  
 be Great within you, let him be your Minister &c. thus far our  
 Adversary. But certainly the Man can't think, that because  
 'E, may sometimes signifie among, that therefore in all cases it  
 must do so; for let us read the verse cited so, Know you not  
 your own selves that Christ Jesus is among you except ye be Repro-  
 bates? This in his Opinion of Christ's Residence would be  
 most false: Besides, if it should be read within you, it might  
 be understood thus, within your Precinct, Company, or Society;  
 and the Sense very good still. However, it shews he hath but  
 little to do, who shall employ his time in correcting within you  
 for in you, since whatever is in any thing, is within that in which  
 it is, or else I know nothing. But he tells us that G. F. is  
 guilty of the like fault in relation to John 2. 27. where the  
 Apostle speaketh of the Anointing, which abides in you; but he  
 thus, the Apostles brought the Saints to the Anointing within them;  
 To which I say, that He is Guilty of the like Fault of Fooling

as before. For a School-Boy would be whipt for so much Ignorance, and Ill-spent Time: He might have learn't better his Greek Grammar; but indeed, I have cause to question his Proficiency: *'Εν δυοις ή τρισι ημεραις*, sayes *Xenophon*, *Intra duos vel tres dies*, *within two or three dayes*, where *Εν* is used to express *within*.

X X I. His Cavil at G. F's calling the Kingdom of God, the Kingdom of Heaven, and then saying it is the grossest Forgery, is as solvable as the rest: For first, the Kingdom of God and the Kingdom of Heaven are all one, unless when men are in the Kingdom of Heaven, they are not in the Kingdom of God; and so contrary wise. Thus *John* called that very Kingdom *Mat. 3. 2.* which in the Text is styl'd the Kingdom of God, the Kingdom of Heaven; The like may be read in the tenth of *Mark*. If then the Kingdom of God and Kingdom of Heaven be all one, certainly if the Kingdom of God *Luk. 17.* be confest to be within, the Kingdom of Heaven must be there too. If this be the grossest Forgery, G. F. is far from an *Impostor*.

X X II. He quotes *Isaiah*, *To the Law and* *Pag. 24.* *to the Testimony*, *if they speak not according to this* *25.* *Word, it is because there is no Light in them*, *Isa. 8. 20.* but G. F. thus; *For Isaiah bid them come to the Law and to the Testimony, and you that come not to that Rule it is because you hate the Light in you*; where he is much displeased that it is hate the Light, and not rather, that they have no Light; But this proceeds from that Ungodly Narrow Spirit, that would not all should be Enlightened, and would rather lay the Blame of not Living up to the Law and Testimony to God's not giving men Light, then to his and other mens hating of it: but every one has Light; though every one hath not the benefit of it through their own Disobedience to it.

X X III. G. F. *The Letter was dead, and did* *Pag. 25.* *not give Life*; but, sayes he, I am to seek for the Scripture,



Scripture, I find indeed the Apostle *Paul* saith 2 Cor. 3. 6. *The Letter killeth.* But here he is not just to his Promise, as in several other places; he finds G. F. using some Scripture Words mixt with the like matter, and presently sayes; *he knows not to what place they do agree, if not to such a saying of this or that Apostle,* making him to quote that which it may be was not in his mind to quote. Next, the Literal Knowledge does kill, and not make alive: and the Letter may also be called dead, because it makes dead by killing, as well as that in another sense, there is no Life in it: But We know the strict Sense of the place to relate to the Dispensation of the first Covenant.

XXIV. But now he thinks, he has unvail'd all, and detected G. F. to the purpose. G. F. in *An- Page 26.* *swer to a Priest about the Resurrection of the Body,* he sayes, answers thus, *Christ — is the Resurrection and the Life, and thy dead body shall live with my dead body,* This is Scripture: but he calls it the greatest Vanity, and Lightness, besides Forgery, that he has observed, in citing of Scripture. And behold his Refutation! Is not this Man a strange Kind of Champion, who besides his Abuse, gives us no Knowledge that he takes any notice of G. F. in the matter. For my part I think the Answer good; for Christ is the Resurrection, and We do confess to a Resurrection of the Dead out of the Graves in the Judgment Day, by the Voice and Power of Christ Jesus our Lord, that men may be fashion'd like unto his Glorious Body, which is Spiritual, and Glorious, and Immortal.

XXV. But he chargeth G. F. with wrong Citation and Paraphrase *Mat. 5. 37, But let your Page 27.* *Communication be yea yea, nay nay, for whatsoever is more than this cometh of evil:* G. F. thus, He (Christ) sayes, *In all your Communication let your yea be yea, and your nay nay, for whatsoever is contrary is evil;* why not here as he has it afterwards? *whatsoever is more is evil,* charging us with calling God to Witness in Communication &c.

'Tis strange to me that one, who not long ago was for *Swea- ring.*



ring, should now think the *Quakers* that are against it, go too far in calling God so witness. But let the man know, that by contrary G. F. understands the extraordinary ways of Affirmations, as Oaths, and the like, especially in Cases of Evidence, where in an *Evangelical Righteousness* is more then ordinarily concerned: This he might have collected from those words he after cites; but he wanted that Candor, that Generous *Adversaries* shew.

X X V I. He is very angry with G. F.  
 Page 27. for putting *is* for *was*; God is in Christ reconciling the World unto himself, 2 Corinth. 5. But methinks, if he considers as he believes, that all men are not actually reconcil'd, then men are at most but *a* reconciling, and that's the time present: wherefore, if God in Christ only can reconcile the World unto himself, then since there is the greatest part of the World irreconcil'd, though the work be going on in some; it will follow, that either none now can be reconciled, or else God is as well (though not by so visible an appearance) in Christ now reconciling the World to himself as formerly: therefore, *is*, may be as proper as *was*.

X X V I I. But he brings in G. F. answer-  
 Page 28. ing a Priest about the Saints enjoying the Divine Nature thus, *Doth not the Apostle say, that the Divine Nature the Saints were made Partakers of*: but saith our *Adversary*, Where doth any Apostle say so? Peter saith, 1 Pet. 1. 4. *Whereby are given unto us exceeding great and precious Promises, that by these you might be Partakers of the Divine Nature*; in which I see no difference at all, that would have given any sober Person the least Scruple; for both import a participation of the Divine Nature. Doubtless is griev'd the man he had no more against Gods People partaking of the Divine Nature; for he seems to desire to work out all himself, and to be as little indebted to God as he can; but, poor man, his works will be burnt.

X X V I I I. G. F. quotes this Scripture, Hebr.  
 Page 28. 10. 26, 27. *And he that sinneth after he hath received the Truth, there remaineth no more Sacrifice for Sin, but a fearful*

*fearful looking for of Judgment* : But saith our Adversary, The Scripture hath it, *For if we sin wilfully after that we have received the Knowledge of the Truth, &c.* so that the difference, as he confesseth lies in the word *wilfully* : but as all men sin not of compulsion, but wilfully, so it was never our Principle to make God a hard Master, or an unmerciful Judge, as he well knows ; and methinks he should have had more respect to the just God, and his own Soul, then to insinuate what in his own Conscience he knows to be a plain falshood, on purpose to bring us into suspicion and disgrace. But I wish him Repentance and Remission for this *wilfull* sin.

XXIX. Here he does not so much charge Pag. 28, 29. *G. F.* with corrupting Scripture, as with *Idleness and Ignorance* in making use of it ; Now let us see wherein, why *G. F.* *will have the Scriptures to be the Words, but not the Word of God by way of excellency*, as in Luke 1. *Acts* 1: Rev. 22. also Moses himself call'd them Words ; to which our Adversary replies, *That in the instance out of the Acts, that word which is Englished Treatise, is the same with that in the first of John which is called the Word.* But this is weak ; for the same word may be used to several ends ; I mean, that the same word which signifies the Word of God as an Excellent Being, may be simply used at an other time for Discourse, Reason, Speaking, or the like ; and great care is to be taken in rendring of Words, that they bear the sence they are employed for in that place. So in the *Acts*, It was an Historical Discourse or Narrative of the Actions of the Apostles, and therefore would have been ill appropriated to another signification. Thus *was* may be taken simply for the Sun in the Firmament, or the Son of Righteousness, and the Light of the invisible World.

But that which is unanswerable is this, that the Word of God cannot be subject to those corruptions by Translations, Fire, Water, Age, and abundance of Casualties, which the Scriptures are ; therefore the Scriptures being subject to these things, *they cannot be eminently the Word of God, but Christ the Light only* ; yet the Words of God, or Treatise and Declaration of his Will, that is, so much of it, as was given forth by the Holy Ghost. I am sorry the man

man is so over-run with an envious Scurvy (who once promised better things) as to employ his precious time about things of so little moment or advantage to the World.

XXX. I shall now conclude these Observations with his Conclusion; and I am very glad we are so near the end (of what has scarce by either Head or Tail) But let's see what leave he takes, and how he winds up his Criminal Animadversions upon *George Fox*, which he doth thus, *G. F. God justified (Job) and said, Job did not sin with his Mouth: but, sayes he, the Scripture has it thus, Job did not sin with his Lips; which he sayes, is far from not sinning with his Mouth; but which way I know not: For Lips are often by Synecdoche put for Mouth; so that, if the Lips did not sin, the Mouth did not sin.* But after this Art of Evasion, a man may say Himself or Faith to be almost any thing; and for his Defence urge, *It was not he (reserving) but his Lips that said so.* I would have the man to know, *That we dispise his Shuffles, and esteem him, though not a less malicious, yet a far less formidable Adversary, then some we have met with: Neither have I been thus Liberal for his Libel's sake, but having an Opportunity (after much Business on another Subject) to insist upon these serious Doctrines, herein handled, I found my self deeply engaged to do what I did effectually.* But I have a few things yet to offer, which done, we shall conclude this Controversie, at least for this time.

First, I would desire all that read our Discourse to observe, That what makes up the far greatest part of the Libel is the Author's Snarles at *G. F.*'s imperfect or defective Quotation of Scriptures; mostly confessing, *that the Alteration lies more in the Words, then sense of the places by him cited.* If therefore I shall make it appear, that both Christ and his Apostles have not observed such Exactness, as he so severely reproves *G. F.* for the want of; It is to be hoped, that he will either retract his unworthy Abuse of that Innocent and Good Man; or else, not think it hard in us to charge this Blasphemous Inference upon him, namely, *That he makes Christ Jesus and his Apostles Perversers of Scripture, and what else he Wickedly concludes against G. Fox.*

Scripture

*Scripture Quotations of Scripture, not Verbatim, by  
Christ Jesus and his Apostle.*

**F**OR I say unto you, that this that is written must yet be accomplished in me; and he was reckoned amongst the Transgressors: For the things concerning me have an End. *Luke 22. 37.*

*Therefore will I divide him a Portion with the Great, and He shall divide the Spoils with the Strong, because he hath poured forth his Soul unto Death; and he was numbred with the Transgressors, and he bare the Sins of many, and made Intercession for the Transgressors, Isa. 53. 12.*

*Observation 1.* Where take notice we have reckoned for numbred, and amongst instead of with; besides, abundance omitted and added, as the last Clause in *Luke*: And is not this as imperfect, as *Before the World began*, for *Before the World was*?

For this is He of whom it is written, Behold I send my Messenger before thy Face, which shall prepare thy Way before thee, *Mat. 11. 10.*

*Behold I will send my Messenger, he shall prepare the way before thee, and the Lord whom ye seek shall suddenly come to his Temple, &c. Mal. 3. 1.*

*Observ. 2.* Let it be remarked, that *will* is left out before *send*, that *before thy Face* is added; and that we have *which shall*, for *and he shall*, with much more mention'd: Certainly this had been very hainous in G. E. when it was an Instance of his Imposture to cite Mouth for Lips. Thus much in brief of Christ's Quotation of the Prophets; now for his Apostles, whether out of the Evangelists, or other Epistles.

*That*

*That it might be fulfilled which was spoken by the Prophet, saying, I will open my Mouth in Parables, I will utter things which have been kept secret from the Foundation of the World, Mat. 13. 35.*

*As it is written in the Book of the words of Esaias the Prophet, saying, The Voice of one crying in the Wilderness, Prepare ye the Way of the Lord, make his Pathes straight, Luke 3. 4.*

*Observ. 3. I hope this may a little shew the Man himself, and that G. F. is not such a bitter Enemy to Scriptures, and Perverter of the Text, as he would represent him; since we have, make his Pathes straight, for, make straight in the Desert a High-way for our God: Certainly this must be a grosser Failure, I mean in our Adversary's Opinion, then G. F.'s saying, enlighteneth for lighteth, or Christ within you for Christ in you.*

*For thus it is written by the Prophet, And thou Bethlehem, in the Land of Judah, art not the least among the Princes of Judah; for out of thee shall come a Governour, that shall Rule (or Feed) my People Israel, Matt. 2. 5, 6.*

*Observ. 4. Where we have and for but; Ephratah not quoted; though thou be little, for, thou art the least; among the Princes, for, among the Thousands; out forth, and shall come a Governour, that shall Rule my People Israel we have for, shall be come unto me, that is to be Ruler in Israel, whose Going forth have been from of Old, from Everlasting.*

*There is no such Scripture in these words, that I can find; only David, speaking of himself, saith thus, I will open my Mouth in a Parable, I will utter dark Sayings of old, Psal. 78. 2.*

*The Voice of one crying in the Wilderness, Prepare ye the Way of the Lord; make straight in the Desert a High-way for our God, Isa. 40. 3.*

*But thou Bethlehem Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall come forth unto me that is to be Ruler in Israel, whose Goings forth have been from of Old, from Everlasting (the Hebrews phrase it, from the dayes of Eternity) Mich. 5. 2.*

For it is written in the Law of Moses, *Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn*, 1 Cor. 9. 9.

Thou shalt not muzzle the Ox when he treadeth out the Corn, *Dent. 25. 4.*

*Observ. 5.* In this Passage we also have an addition and alteration, *the Mouth of the Ox*, for *the Ox*; and *that treadeth*, for *when he treadeth*, &c. which though all one in sense, yet had been matter of Crime enough against G. F. had he but made the same alteration.

Of this man's Seed (that is, David the Son of Jesse) hath God, according to his Promise, raised unto Israel a Saviour Jesus, Acts 13. 22.

And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots, Isa. 11. 1.

*Observ. 6.* The great Difference of which, I mean as to expression, one would think might sufficiently justify G. F. and I believe will in the Judgment of all such as reverence the Scriptures of Truth; for I don't see that there be four words alike, yet the sense one.

Then shall he brought to pass the saying that is written, Death is swallowed up in Victory. Oh Death, where is thy Sting? Oh Grave, where is thy Victory? 1 Cor. 15.

He will swallow up Death in Victory, Isa. 25. 8. Oh Death, I will be thy Plagues, Oh Grave, I will be thy Destruction, Hos. 13. 14.

*Observ. 7.* The alteration here is manifest also, *Death is swallowed up*, for *He will swallow up Death*; and, *Oh Death, where is thy Sting*, for *Oh Death I will be thy Plagues*, &c. We shall conclude with one more out of the Epistle to the Hebrews.



*But unto the Son he saith, Thy Throne, O God is forever and ever; a Scepter of Righteousness is the Scepter of thy Kingdom, Heb. 1. 8.*

*Thy Throne, O God, is for ever and ever; the Scepter of thy Kingdom is a Right Scepter; thou lovest Righteousness, Psal. 45. 6, 7.*

*Observe. 8. Here we have, A Scepter of Righteousness is the Scepter of thy Kingdom, for The Scepter of thy Kingdom is a Right Scepter.*

Thus (beside many more places, past over for brevity sake) have I made it evidently appear, that G. N. cannot be accused by any, *that would not accuse Christ Jesus and his Apostles themselves, as to Adversication of Scriptures*; if their not Citing of these express words may be justly so reputed, which, though I utterly reject it, yet since our Adversary hath made it a Crime so capital in G. F. it may not be unreasonable to offer, *That he doth inevitably conclude Christ Jesus and his Apostles under the same Faults*, which how suitable soever it may be to his Religion, we have more Godly Fear and Reverence upon our spirits, then to so much as admit of any the least Detraction from them any where, and least of all would our Understandings let us in this Occasion.

But what if we were unable to render those obvious Reasons already offered? Would it follow, that G. F. must necessarily be condemned as a Perverter of Scripture, and as having censured others for that, wherein he is as inexcusable himself? By no means; For it is granted on all hands, that what most of all aggravates the Blame of any Disputant, is erring from, or falling short of, or contradicting his own avow'd Principles. This was the Case of the Priests G. F. disputed against, but not his. They say, That the Scriptures, or Writings of the Holy Men of God, as they are transmitted to us, with every Point, Lot, or parcel of them, are such a Sufficient, Infallible, Perspicuous and Constant Rule, as that God hath not left, or given unto men, any thing more clear, certain, &c. But G. F. and we who are called Quakers; although we heartily acknowledge the Scripture, so given forth, to be a Declaration of the Mind of God, so far as it pleased



pleased him to discover it, and that men ought to believe, read, obey and fulfil them, as the Ancients did: yet that the Eternal Spirit is by way of Excellency the Rule and Guide of *Christians*, who convinceth the World of Sin, reproves for, and redeems from it, into the perfect Liberty of the Sons of God, as received and obeyed: And this only gives the Knowledge of the Truth of the Scriptures, and brings into those States of which the Scriptures are but a Godly Narrative; And that this Infallible, Living, Divine Spirit is therefore the most Certain and Unerring Rule, above and beyond the meer Letter, which hath been and is subject to many Miscarriages: Wherefore G. F. had good Reason to put the *Priests* upon Scripture Proof, and that so critically, as that they might not foyst in any Doctrines upon Abstruse and disputable Consequences of their own drawing, but grounded on express Texts of Scripture: For, if they defended the Scriptures in every Test, to be the very Word of God, and only standing Rule, of Faith, Worship and Conversation under the Gospel; it was but reasonable in him to tye them to their own Rule; whilst on the contrary, G. F. not believing them to be that alone most excellent standing Rule of *Christians*, (however he might otherwise esteem them) as rightly believing, That not a Law engraven on Tables of Stone (much less writ on Paper) but an invisible Spiritual Law of Life writ in the Hearts and Consciences of Men and Women, was and is the Great, Living, Infallible and Perpetual Gospel-Rule, he was not confined to the very express Words and Points thereof as his Rule.

So that there is not, there cannot be the same Reason for reproving G. F. of what they are most deserving of severe censure. Nay, G. F. is very excusable, in what they by their own Principle are condemnable. And therefore he cannot be upon the same terms with them: For it would be to say, that because I oblige a man with strictness to his own Rule, therefore I am an Impostor if I do not as precisely square my self by the same; which is to beg more then becomes a Modest Man to ask, or a Reasonable Man to grant: for it is the very thing controverted, Whether that Light, Life, Power and Spirit, which gave forth the Scriptures at several times, on several Occasions, be that only Infallible Rule of *Christians*, or the Letter, so subject to variety of Corruptions, Additions; Diminutions, &c.

either in its *Original*, or the numerous *Translations* that are in the *World*, whereof *scarcely* two agree: We say, not the *Letter*; but the *Life* itself is the *Evangelical Rule*; they say, not any such *Divine Life* or *Spirit*, by any *Internal Discoveries* or *Operations*, but the *bare single Letter*, or *Scriptures* containing so many *express words*, *Points*, &c. are the only *Gospel-Rule*.

Wherefore to make *G. F.* as *condemnable* as the *Priests*, they must first prove him to hold the same *Principle* that they do: which because he does not, he is not liable to the same *Reproof* with them, Indeed to none at all: Where let it be further considered, That they affirm the *Scriptures* to be their *Rule*, wholly *excluding the Spirit of God*: And we believe the *Eternal Spirit* to be our *Rule*, not *excluding the Serious Use* of *Scriptures*; fitable to that *Saying*, *They that are led by the Spirit of God, are the Sons of God*: and, *I will write my Law in their Hearts, and put my Fear in their Inward Parts*: *The Scriptures testify of me, but ye will not come unto me that ye may have Life*.

But before I conclude this Subject, I must needs tell the Man that he hath not only taken as well a *New* as *Insufficient* Way to prove *G. F.* an *Impostor* &c. but he has equally manifested his *Ignorance*, and *Want* of *Candour* in what he has done; For who is there that ever understood the *Laws* of *Translation*, that would revile a Man for giving the same *Sense* in *Words*, as forceable, though not the very same? Or, *Who* would count a Man an *Impostor*, *False Prophet*, &c. because of a mere *Verbal Alteration* in a *Sentence*, where the *Matter* remains *intire*, and *unviolated*: Certain I am, that the best *Translators* in the *World*, have endeavoured to make their *Authors* speak their matter in the *Phrase* and *propriety* of that *Language*, into which they have been rendered, which had been utterly impossible if they had been turned *Verbatim*, and after the genuine *Phrase* and *mode* of their *Original Tongues*: Such Versions being like the *wrong side* of the *Clavichord*, or reading *Words* backward. Let our *Adversary* inform himself after what manner all the *Classick Authors*, *Great Philosophers*, and *Famous Historians*, are made *French* by the *Criticks* of that *Tongue*, in their *New Academy at Paris*; Nor in *Our Country* wholly void of *Instan-*

ees: as the Translation of *Thucydides, Polybius, Justinus, Casari, Commentaries, Quintus Curtius, Livius, Seneca, Tacitus, Homer, Virgil, Ovid, Lucan, Council of Trent, Campanella, Du-Plessy, Grutius, Bocolini, Malvezzi, St Amant*, and forty more peeces, in which I dare affirm, that neither *Verbs, Nouns, Pronouns, Participles, Gerunds, Adjectives, Conjunctions, Copulatives, Subjunctives, Propositions, Adverbs, Tenses, Cases, Numbers, &c.* are so much as considered in their Translation, but only how the Matter so exprest in its Original Tongue, may be most apely rendered into Our own: If then this Scope is both practised by, and allowed to all *Translaters*, I would fain know why it should be so Criminal in G. F. to have given the Scope and whole tendency of Scripture Texts, in other Words then what are in our common Translations.

But certainly, this shews that rank Enmity which lodgeth in the Man's Mind, and is to me a plain Demonstration of his implacable Malice, that (*like the Black Jaundies*) has so overrun him, as I fear it will almost be impossible that he should ever recover to any tolerable moderation, though We could desire he might come to a Sight and Sense of his Folly, Ignorance, and Bitterness against us, and not longer continue to kick against the pricks in himself, nor to endeavour (however he miss his aim) to gore the sides of an Innocent People, with his False Glosses and Calumnious Accusations; for certainly the Righteous God of Heaven and Earth will effectually judge for these things, by whose eternal Power and Spirit, and for whose Cause on Earth we are what we are at this very day: And though the Contradiction of Abstinate sinfull men, be truly burthen som on their account; and this continual soil of Controversy very unpleasant to our selves; yet for the alone sake of Gods unchangeable Truth, and Heavenly Way to Life Eternal, we do cheerfully overlook our own Trouble, Weight and Exercise, counting it our duty (and therein our Satisfaction) to be at all times ready for the Service of it, for what will ensue. And be it known to all the World, that as our Religion stands not in the Doctrines, Meanings, Preachings, or Notions of mens devising or deducting from the Scriptures themselves, but in the Living Quickning Power of the Eternal God,

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which plainly discovers Sin, and wounds deeply for it; and as obeyed, ransoms the Soul from Death, Hell, and the Grave, to serve the Living Lord God in his New, Living and Spiritual Way; So do we proclaim it to the Nations, that all Religions short of this, are but the Form without the Power, and make up but that Whore with her golden Cup, which has bewitched Tongues, and Kindreds, and People, She that has a name to Live as the Lambs Bride, true Church, &c. whilst indeed She is but that great Harlot, that has committed all manner of Abomination with whole Kingdoms, under the specious show of Religion: wherefore every one of you to whom this Book comes, search and examine in the Dread and Fear of Almighty God, how it stands with thee; Hast thou ever been prickt to the Heart, and repented with that Repentance which sorrow's for Sin past, and turns from Sin to come, which is never to be repented of? And dost thou feel the Living Powerfull Workings of Gods Power and Spirit in thy Heart, regenerating thee, without which thou canst not be a Child of God, and Heir of Glory? I say, O Man! unless thou comest to know the work of thy Souls Redemption from the Pit, and Deliverance of thy mind from the Snares and Temptations of the Devil begun in thy self, by which to live to God, and to have the Testimony of his Eternal Spirit in thy Conscience, that thou hast turned at the Reproof of Instruction, and hast felt the Blood of Cleansing, and art now walking on in the strait and narrow Way of Life and Righteousness, which crucifies the Earthly Mind, thy Praying, Preaching, Observations, and whole Religion are vain, and will prove all of none effect in the Day, when the Lord God Eternal shall make strict Inquisition and Search after what Fruits have been by every one brought forth.

Wherefore be ye all awakened to the Fear of the Lord, and mind diligently that Blessed Light, which shines in your Hearts, and is able to give unto you the Knowledge of God in the Face of Jesus Christ, which is the true Knowledge and Wisdom that cometh from above, that make Wise to Life Eternal: for, the Wisdom that is from below may study, carp, contend about Scriptures and Religion, and from thence frame and imagine how those things are works that are mention'd therein, and I know doth, but can never give True Unfeigned Repentance, nor Living Faith, by which to overcome the World, and to live unspotted in it, walking with God till the time of Dissolution comes. O! this is the Life of Christians in-

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deed; and Blessed are they forever, who having found that *Living Holy Light and Power*, abide with it; certainly it will never fail them, in any Time of Streight, or Hour of Temptation; but will *alwayes reveal it self to their Defence and Protection (at their Minds are circumspectly eyeing the same)*, though whole Armies should besiege them, both within and without, to their utter Ruin and Destruction: This is that Foundation which can never be moved, and that durable Rock which the Gates of Hell could never shake, nor prevail against them that built thereon in any Age; for which the Holy Host of Heaven, and we on Earth Magnifie the Name of God, and return and ascribe to Him, by Jesus Christ, all Honour, Glory, Praise, Wisdom, Power, Strength, Majesty and Dominion, who alone is worthy, now and forever.

Thus in the Fear of God, and in a measure of good Understanding, which I have received from him, have I gone through what I promised in the beginning, & do believe the Lord will make my *Labour effectual to the vindication of his Righteous Truth and Servants in the hearts of many*, which is the alone Mark I have in my Eye, and not to gratifie their desire, or as esteeming my self (though they do) the single man that was best able to encounter them which, though fawning *Pag. 43, 44.* enough, cannot but manifest the contradiction of that Person from whom it came, who, a little after that creeping Invitation to answer him, sayes, That if I do, he shall ever after have a better opinion of the Popish Writers that defend Transubstantiation, implying, That I should be the absurdest of men, by how much there is not a more ridiculous Position in any Religion then that: but this Absurdity and Abuse I return upon himself, since no such Writer could spend his time more unprofitably then our *Adversary* in his trivial Objections against *G. F. and perhaps scarce so senseless*.

I forgive him his small *Essays* at me (for they pinch me not) only I will tell him, that the Eighteen pence *Apology* he would seem to lash both me and *G. W.* for, contains that *Truth, Reason and Evidence*, as are not refutable by a greater man then himself; and

and will stand over the Heads of those pee vish perverse Spirits concerned in it for ever.

And for the Excuse he makes, why he scruples to tell us who he is, I have already Answered it, and therefore need not reiterate the same things, only one Passage may be further considered, and that is, where he sayes; *If you had my name, it must be considered what Party I am of, whether Episcopal, Presbyterian, Page 44. an, Independant, &c. and accordingly all that is odious either in the Doctrine or Practice of the whole Party, or any Particular Person thereof, must be reckoned up against me; or if I should chance to be an old man, as your Adversary Jenner, that would help to render me looting at every turn; or if I have been a Brasier, or a Taylor, the World must be told my name, with Tinker, and Taylor at the end on't; and if this won't do, you have a way of suggesting (as G. Whitehead against Mr Danfon, that he was given to Gaming, Bowls and Nine-Pins) and if it proves false, you may come off as he, by saying, you did but query, &c.*

To all which I say, First, That he horribly belyes us, for we never charged the Infirmities of a single Person farther, then upon that guilty Person, unless he were connived at, or justified in his Wickedness by any whole Party. I charge him to give us one Instance to prove his Reflection: Secondly, We know him to be neither Episcopal, Presbyterian, nor Independant, but a Vizarded Socinian, either ashamed, or afraid of his Profession. Thirdly, In the worst sence, he is an old man; for Malice, Slander, Pride and Enmity reign in him, the nature of the Old Man that is Accurst: and if he be otherwise Young, he is so much the more blameable, that he should dote before he is old. Fourthly, We never told the World mens Trades in a way of Detraction, or Reproach: our Souls abhor it; it is well known what we are our selves, not of the great Tribes of the Earth, and therefore ought the less to dispise others for being Mechanicks, whilst we are mostly such our Selves, though were we what we are not; *It were a token of Pride and Incivility, as the other would be of Insolency, so disdain either Poverty or Labour.* It may be indeed, that the Trade of some man may more generally denote him, then his Name, because there may be many of the same Name, but not of the same Calling; as many *Burnions*, but not many *Burnions* that are



are *Tinkers*, and being generally so styled, not in reproach (that we know of *(since that title neither adds nor diminishes)*) but in a way of distinction, *perhaps we may have so distinguished him*; but certainly if our *Adversary* were either of an honest Calling, or sought not after a reputation in the World above it, he need not be ashamed of telling us who he is.

Lastly, his base Suggestion of G. W. is manifest: for who knows not that the Priests give themselves the Liberty of more than that, what Game (almost) do they scruple to play at: But indeed their religious Game they are most constant and expert in, *which they get most by*; for in other Sports, they sometimes lose, but in that Game, *they always win, the poor People are the Losers*: And if G. W. to detect the Priest, since others gave themselves that lose, did therefore make that Query; must it therefore be taken for granted that he concluded him such? Would this malicious *Adversary* be so served in every Query that may be put by him? But I appeal to all the reasonable men that shall ever read us, if his apprehension of our calumniating him, be a Good reason for him to refuse us his name, *I whilst he takes his whole fill in abusing of us, and that by name too*: thereby condemning that in others, by way of anticipation, which he is actually guilty of himself.

Well, but the holy, and just God will certainly one day avenge our Innocency upon the head of this malicious Slanderer, and all such as wilfully take part with him to traduce it, unto whom we recommend our selves in all our endeavours for the promotion of his holy Truth, being freely resigned to do his Will in our Generation, knowing, that he is a plentiful Rewarder of those that truly fear him, though the time hastens that he will also take vengeance upon the Ungodly; and I doubt not but in that day, our *Adversary* will wish he had as well concealed his Book as his Name.



# Postscript.

**I** Am to advise the Man, if he intends any farther Controversie with us, That he should not lose his time, nor trouble us, in the Defence of any common Principles, whereiñ we are judged to Err, *for we have common Adversaries enough*, upon our hands (especially since he cannot but be conscious of Hypocrisie to himself in such a Work, that not being the ground of his Displeasure against us) but if he please to be so open with us, as to come forth in what we have some Ground to believe is his Complexion, that is to say, If he will tell us, that Christ is but *purus homo*, purely a man, that the holy Spirit is a Creature, that Father, Son, and Spirit are three distinct Essences and Persons; that God is in a Bodily Shape in Heaven, like a man; a gross conceit borrowed from the *Egyptian Monks* (therefore called *Anthropomorphites*) that the Soul is mortal, with some other the like Articles of his *Biddlean Creed*, then I hope we shall endeavour to maintain the Truth as it is in *Jesus*, and to give a sufficient Reason of the Hope that is in us.

THE END.

*For it is written in the Law of Moses, Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn, 1 Cor. 9. 9.*

*Thou shalt not muzzle the Ox when he treadeth out the Corn, Deut. 25. 4.*

*Observ. 5.* In this passage we also have an addition and alteration, *the Mouth of the Ox*, for *the Ox*; and *that treadeth*, for *when he treadeth*, &c. which though all one in sense, yet had been matter of Crime enough against G.F. had he but made the same alteration.

*Of this man's Seed (that is, David the Son of Jesse) hath God, according to his Promise, raised unto Israel a Saviour Jesus, Acts 13. 22.*

*And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots, Isa. 11. 1.*

*Observ. 6.* The great Difference of which, I mean as to expression, one would think might sufficiently justify G. F. and I believe will in the Judgment of all such as reverence the Scriptures of Truth; for I don't see that there be four words alike, yet the sense one.

*Then shall he brought to pass, the saying that is written, Death is swallowed up in Victory. Oh Death, where is thy Sting? Oh Grave, where is thy Victory? 1 Cor. 15.*

*He will swallow up Death in Victory, Isa. 25. 8. Oh Death, I will be thy Plagues; Oh Grave, I will be thy Destruction, Hos. 13. 14.*

*Observ. 7.* The alteration here is manifest also, *Death is swallowed up*, for *He will swallow up Death*; and, *Oh Death, where is thy Sting*, for *Oh Death I will be thy Plagues*, &c. We shall conclude with one more out of the Epistle to the Hebrews.

*But unto the Son he saith, Thy Throne, O God, is for ever and ever; a Scepter of Righteousness is the Scepter of thy Kingdom, Heb. 1. 8.* *Thy Throne, O God, is for ever and ever; the Scepter of thy Kingdom is a Right Scepter; thou lovest Righteousness, Psal. 45. 6, 7.*

*Observ. 8.* Here we have, *A Scepter of Righteousness is the Scepter of thy Kingdom, for The Scepter of thy Kingdom is a Right Scepter.*

Thus (beside many more places, past over for brevity sake) have I made it evidently appear, that G.F. cannot be accused by any, that would not accuse Christ Jesus and his Apostles themselves, as in *Mis-citation of Scriptures*; if their not Citing of these express words may be justly so reputed, which, though I utterly reject it; yet since our Adversary hath made it a Crime so capital in G.F. it may not be unseasonable to offer, That he doth inevitably conclude Christ Jesus and his Apostles under the same Faults, which how suitable soever it may be to his Religion, we have more Godly Fear and Reverence upon our spirits, then to so much as admit of any the least Detraction from them any where, and least of all would our Understandings let us in this Occasion.

But what if we were unable to render those obvious Reasons already offered? Would it follow, that G.F. must necessarily be condemned as a Perverter of Scripture; and as having censured others for that, wherein he is as inexcusable himself? By no means; For it is granted on all hands, that what most of all aggravates the Blame of any Disputant, is erring from, or falling short of, or contradicting his own avow'd Principles. This was the Case of the Priests G.F. disputed against; but not his. They say, That the Scriptures, or Writings of the Holy Men of God, as they are transmitted to us, with every Point, Iota, or parcel of them, are such a Sufficient, Infallible, Perspicuous and Constant Rule, as that God hath not left, or given unto men, any thing more clear, certain, &c. But G.F. and we who are called Quakers; although we heartily acknowledge the Scripture, so given forth, to be a Declaration of the Mind of God, so far as it pleased

pleased him to discover it; and that men ought to believe, read, obey and fulfil them, as the Ancients did: yet that the Eternal Spirit is by way of Excellency the Rule and Guide of *Christians*, who convinceth the World of Sin, reproves for, and redeems from it, into the perfect Liberty of the Sons of God, as received and obeyed: And this only gives the Knowledge of the Truth of the Scriptures, and brings into those States of which the Scriptures are but a Godly Narrative; And that this Infallible, Living, Divine Spirit is therefore the most Certain and Unerring Rule, above and beyond the meer Letter, which hath been and is subject to many Miscarriages: Wherefore G. F. had good Reason to put the *Priests* upon Scripture Proof, and that so critically, as that they might not foyst in any Doctrines upon Abstruse and disputable Consequences of their own drawing, but grounded on exprefs Texts of Scripture: For, if they defended the Scriptures in every Iota, to be the very Word of God, and only standing Rule, of Faith, Worship and Conversation under the Gospel; it was but reasonable in him to tye them to their own Rule; whilst on the contrary, G. F. not believing them to be that alone most excellent standing Rule of *Christians*, (however he might otherwise esteem them) as rightly believing, That not a Law engraven on Tables of Stone (much less writ on Paper) but an invisible Spiritual Law of Life writ in the Hearts and Consciences of Men and Women, was and is the Great, Living, Infallible and Perpetual Gospel-Rule, he was not confined to the very exprefs Words and Points thereof as his Rule.

So that there is not, there cannot be the same Reason for reproving G. F. of what they are most deserving of severe censure. Nay, G. F. is very excusable, in what they by their own Principle are condemnable. And therefore he cannot be upon the same terms with them: For it would be to say, that *because I oblige a man with strictness to his own Rule, therefore I am an Impostor if I do not as precisely square my self by the same*; which is to beg more then becomes a Modest Man to ask, or a Reasonable Man to grant: for it is the very thing controverted, Whether that *Light, Life, Power and Spirit*, which gave forth the Scriptures at several times, on several Occasions, be that only Infallible Rule of *Christians*, or the Letter, so subject to variety of Corruptions, Additions, Diminutions, &c.

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Wherefore to make *G. F.* as condemnable as the *Priests*, they must first prove him to hold the same Principle that they do: which because he does not, he is not liable to the same *Reproof* with them, indeed to none at all. Where let it be further considered, That they affirm the *Scriptures* to be their *Rule*, wholly excluding the *Spirit of God*: And we believe the *Eternal Spirit* to be our *Rule*, not excluding the *Serious Use* of *Scriptures*; suitable to that Saying, *They that are led by the Spirit of God, are the Sons of God*: and, *I will write my Law in their Hearts, and put my Fear in their Inward Parts*: *The Scriptures testify of me, but ye will not come unto me that ye may have Life.*

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And for the Excuse he makes, why he scruples to tell us who he is, I have already Answered it, and therefore need not reiterate the same things, only one Passage may be further considered, and that is, where he sayes; *If you had my name, it must be considered what Party I am of, whether Episcopal, Presbyterian,*

Page 44. *an, Independant, &c. and accordingly all that is odious either in the Doctrine or Practice of the whole Party, or any Particular Person thereof, must be reckoned up against me; or if I should chauce to be an old man, as your Adversary Jenner, that would help to render me daring at every turn; or if I have been a Brasier, or a Taylor, the World must be told my name, with Tinker, and Taylor at the end on't; and if this won't do, you have a way of suggesting (as G. Whitehead against Mr Danson, that he was given to Gaming, Bowls and Nine-Pins) and if it prove false, you may come off as he, by saying, you did but query, &c.*

To all which I say, First, That he horribly belyes us, for we never charged the Infirmities of a single Person farther, then upon that guilty Person, unless he were connived at, or justified in his Wickedness by any whole Party. I charge him to give us one Instance to prove his Reflection: Secondly, We know him to be neither *Episcopal, Presbyterian, nor Independant, but a Vizarded Socinian, either ashamed, or afraid of his Profession.* Thirdly, In the worst sence, he is an old man; for *Malice, Slander, Pride and Enmity* reign in him, the nature of the Old Man that is Accurst: and if he be otherwise Young, he is so much the more blameable, that he should dote before he is old. Fourthly, We never told the World mens Trades in a way of Detraction, or Reproach: our Souls abhor it; it is well known what we are our selves, not of the great Tribes of the Earth, and therefore ought the less to dispise others for being Mechanicks, whilst we are mostly such our Selves, though were we what we are not; It were a token of *Pride and Incivility, as the other would be of Insolency, to disdain either Poverty or Labour.* It may be indeed, that the Trade of some man may more generally denote him, then his Name, because there may be many of the same Name, but not of the same Calling; as many *Bunnions*, but not many *Bunnions* that are

are *Tinkers*, and being generally so stiled, not in reproach (that we know of *(since that title neither adds nor diminishes)*) but in a way of distinction, *perhaps we may have so distinguished him*; but certainly if our *Adversary* were either of an honest Calling, or sought not after a reputation in the World above it, he need not be ashamed of telling us who he is.

Lastly, his base Suggestion of G. W. is manifest: for who knows not that the Priests give themselves the Liberty of more then that, what Game (almost) do they scruple to play at: But indeed their religious Game they are most constant and expert in, *which they get most by*; for in other Sports, they sometimes lose, but in that Game, they alwaies win, the poor People are the Losers: And if G. W. to detect the Priest, since others gave themselves that loss, did therefore make that Query, must it therefore be taken for granted that he concluded him such? Would this malicious *Adversary* be so served in every Query that may be put by him? But I appeal to all the reasonable men that shall ever read us, if his apprehension of our calumniating him, be a Good reason for him to refuse us his name, *(whilst he takes his whole fill in abusing of us, and that by name too: thereby condemning that in others, by way of anticipation, which he is actually guilty of himself.*

Well, but the holy, and just God will certainly one day avenge our Innocency upon the head of this malicious Slanderer, and all such as wilfully take part with him to traduce it, unto whom we recommend our selves in all our endeavours for the promotion of his holy Truth, being freely resigned to do his Will in our Generation, knowing, that he is a plentiful Rewarder of those that truly fear him, though the time hastens that he will also take vengeance upon the Ungodly; and I doubt not but in that day, our *Adversary* will wish he had as well concealed his Book as his Name.

# Postscript.

I Am to advise the Man, if he intends any farther Controversie with us, That he should not lose his time, nor trouble us, in the Defence of any common Principles, wherein we are judged to Err; *for we have common Adversaries enough*, upon our hands (especially since he cannot but be conscious of Hypocrisie to himself in such a Work, that not being the ground of his Displeasure against us) but if he please to be so open with us, as to come forth in what we have some Ground to believe is his Complexion, that is to say, If he will tell us, that Christ is but *purus homo*, purely a man, that the holy Spirit is a Creature, that Father, Son, and Spirit are three distinct Essences and Persons; that God is in a Bodily Shape in Heaven, like a man; a gross conceit borrowed from the *Egyptian Monks* (therefore called *Anthropomorphites*) that the Soul is mortal, with some other the like Articles of his *Biddlein Creed*, then I hope we shall endeavour to maintain the Truth as it is in *Iesus*, and to give a sufficient Reason of the Hope that is in us.

THE END.